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# THE JERUSALEM POST

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WEDNESDAY,  
SEPTEMBER 3, 1958

## Column One By DAVID COURTNEY

THE great thing — and it is really great — about New Year's resolutions is that they give new hope: the New Year, so to speak, cannot be as bad as the Old. Faith in the New Year is not a childish invention. It is a recurrent faith in human kind: in the capacity of us all, neighbors, far and near, to make each other's life a little easier than it has been; with the help of God.

I READ the other day an essay by an American essayist who set out to prove that the creatures of the animal kingdom were less unkind and mean to each other than those of our own community of human beings. That may be so. But the animals are luckier than we are. They think instinctively instead of cerebrally. They know nothing of God and therefore do not put themselves above God. They are satisfied with a life of ease and do not feel the need to law, within or without the law, their fellows in order to lay up riches that will ensure them overall stomachs. They know nothing about power for power's sake; have no ideologies and therefore no need to conspire against other ideologies. In short, they have little to regret in the Old Year and nothing to fear from the New; and therefore, unlike us, are able to live reasonably well on something rather more substantial than hope.

HOPE, of course, is the essential antidote to fear. The Chinese say that courage is the true antidote to fear. But hope and courage are probably the same thing. A man without hope is a man without courage. Usually, it is the man who hopes much from life who hopes greatly; and certainly it is those who live their lives for their beliefs. Hope, then, if not the same as courage as it intervenes with it, and both are intertwined with faith. Therefore, perhaps it can be said that each New Year brings an upsurge of hope, faith and courage. I am told there is a Yiddish greeting at New Year, which roughly translated, is something like this: "May your prayers wrest from God a happy year. It is a case of wrestling; of drawing out — not merely of asking for, and getting a miracle. That is to say, it does not depend only on God.

THE trouble is, as I have said already, it has to be so to speak, a collective wrestling. Mr. Ben-Gurion and Colonel Abdul Nasser, Mr. Sheplov and Mr. Dulles, me and my neighbor, all wrestling together: so that the ships of Israel do not gently through the Suez Canal; hydrogen bomb tests are ended; chickens are without hormones; fish without worms; and bread without poisonous fungus; there is plenty of salt vaccine to go round; and co-existence becomes worth while. It has been made worth while.

AT least we can hope. At least it can be hoped that those who, on the eve of the Jewish New Year, solemnly warn of a world of blood, of trade gaps gaping disastrously, of the end of foreign aid, of the wickedness of coal allowances, will have less urge to war in the New Year. At least it can be hoped that the neighbor who turns down his radio a trifle; that chickens will lay better eggs; that newspaper reporters will check their stories before handing them in; that there will be no war, no holocaust, no economic collapse, no turning the Tablets of the Law into bricks; that on Sabbath mornings, no reprisals.

AT least we can hope, however pessimistically, for these things; that if our hopes founder we shall be able to comfort ourselves with the knowledge that we are living through a perfectly apocalyptic year. But may your prayers wrest from God something better.

**The Management Of  
EDEN HOTEL  
Jerusalem**

Wishes  
Guests and Friends  
in Israel and Abroad

**A Happy New Year**

A. Libshin and Family

## Sabbath Riot Connected To Council Change

By MACABEE KARKEN,  
Jerusalem Post Reporter

The demonstration against traffic last Saturday morning was directly linked to the breakdown of the Jerusalem Municipal Council coalition by Mr. Levi Avrahami, Jerusalem District Superintendent of Police yesterday. He was testifying before the Government Inquiry Committee set up to investigate the circumstances of the death of Pinhas Segolov, one of the demonstrators.

The committee, under the chairmanship of Judge E. May, Relieving President of the District Court, held its first session yesterday afternoon in Jerusalem. Committee members are Dr. F. Schlesinger, Director of the Zedek Hospital, and Dr. Y. Nebenzahl, Director of the Postal Bank, both Orthodox; and Dr. Walter Abelson, Director of Jerusalem Kupat Holim, and Mr. Haim Krongold, an advocate.

The session, which lasted for four hours, opened with the testimony of Mayor Gershon Agron and Mr. B. Yeshaya, Jerusalem District Commissioner.

**Routine Demonstration**

Saturday's riot started out as a routine Sabbath demonstration. Rabbi Moshe Porush, former Deputy Mayor representing Agudat Yisrael, who had been ousted in the recent coalition crisis, had applied for a license to hold the demonstration of the 30 "Sabbath" demonstrations in 1956, this was the only one organized by Agudat Yisrael. Eighteen years ago, an ultra-Orthodox sect of about 100 families and 40 "active" members, and one, to protect against the demonstration of the Halifa Industrial Fair on a Saturday, jointly by the religious communities in Jerusalem, Mr. Avrahami said.

He stated that he was entirely convinced of the connection between Saturday's riot and the coalition breakdown. He submitted that he could not offer concrete evidence. He went on to say he believed that other demonstrations had been organized in America and had been used as a pawn in local politics.

He claimed that the demonstrators, especially Natorel Kart, set out deliberately to provoke the police, whose restraint had been exemplary. They did this by a series of acts, each more contemptible than the preceding one. The first was name calling. The police were called "scoundrels, murderers and finally, the worst insult of all, Nazis." The second step was to spit in a policeman's face. The third was to throw stones.

Because of the demonstrations, few policemen had more than one Saturday off a month, the normal police complement for Saturdays being tripled on days of demonstrations.

## Ben-Zvi's New Year Message

Despite the statements of world leaders that there has been an improvement in the security position in the Middle East, Israel's enemies in the region continue to grow stronger in their common cause against her, President Ben-Zvi told the nation over Kol Yisrael yesterday in his New Year's message. Though Israel has friends throughout the world, the assistance received has been inadequate in comparison with the dangers that threaten the State.

The President's message is: On the approach of New Year 5717, I send to all loyal citizens and residents of the State of Israel, without distinction of community or religion, and especially to the Israel Defense Forces — the greeting: Be strong and of good courage. To all our brethren of the House of Israel in all parts of the Diaspora, wherever they may live, I send sincere and brotherly good wishes for peace from Zion and Jerusalem.

This year, the ninth of the State of Israel, has been, like its predecessors, a year of difficulty and incessant trial and struggle.

## Rosh Hashana Ushered In With Country-Wide Activity

The approach of Rosh Hashana, which begins at sundown today, was heralded yesterday by the Diplomatic Corps' visit to the President, by messages from the Chief Rabbis and the President of the World Zionist Organization, and by the arrival of large numbers of returning residents, immigrants and tourists.

The Diplomatic Corps, headed by the Acting Doyen, the U.S. Ambassador, Mr. Edward B. Lawson, expressed their best wishes for the New Year to the President and to the people of Israel. The President, in his reply thanked the diplomats for their work towards bettering relations between their countries and Israel. He lauded the excellent personal relations prevailing between members of the corps and himself.

The Prime Minister, the Foreign Minister and senior Foreign Ministry officials were present at the ceremony.

In his message to world Jewry, Dr. Nahum Goldmann, President of the World Zionist Organization, stated that a year of grave dangers to the Jewish people had passed. He drew to a close. Nevertheless, he went on, he was glad to be able to say that the dangers had been somewhat abated as a result of the splendid efforts made by Jews in the Diaspora, and that Israel was stronger than ever before.

Chief Rabbi Herzog and Nissim sent Rosh Hashana greetings to Israel and Diaspora Jews last night on the eve of the High Holidays.

Rabbi Herzog asserted in a broadcast over Kol Yisrael that Israel is surrounded by enemies who wish to destroy her, so that she cannot fulfill her prophetic task of preaching peace to all the nations. However, despite the present difficult situation, Rabbi Herzog was certain that the God of Israel will not desert His people, and that the establishment of universal peace prophesied by Isaiah and Moshe will be fulfilled.

Rabbi Nissim, by a statement (Continued on Page 3, Col. 2)

**Good Weather**

The present normal temperature all over the country will remain unchanged during the holidays, the Meteorological Service at Lydda Airport told The Jerusalem Post last night.

**WYNDHAM DEEDS DIES**

LONDON, Tuesday (INA). — Brigadier-General Sir Wyndham Deeds, first Chief Secretary of the Mandatory Government in Palestine and a life-long friend of the Jewish people, died on Sunday in London at the age of 72.

**Happy New Year**

with  
**BLUE BAND**

## Pannegia Is Recalled From Port Said

The charterers of the a.s. Pannegia have recalled the vessel to Haifa after it was detained by Egyptian authorities in Port Said for more than three months waiting for permission to pass through the Suez Canal, the Foreign Ministry announced in Jerusalem last night.

The Pannegia, a Greek vessel chartered to carry cement for the Ministry of Development from Haifa to Elat, has been held in Port Said since May 25. The illegal section of the Egyptian Government was brought to the attention of the U.N. Security Council on June 6 and again on June 28, but all efforts, including the personal intervention of the Secretary-General, proved of no avail, the communiqué recalled.

**Conclusion Used**

The Egyptian Government has forced the vessel to abandon its right of passage through the Canal. In so doing, President Nasser has demonstrated his contempt of the obligations of the Constantinople Convention of 1888 and the explicit ruling of the U.N. Security Council of September 1, 1951, at the very moment when he is seeking to persuade the world that it is ready to safeguard the freedom of navigation through the Canal, the Foreign Ministry charged.

In the course of the ship's detention, the ship's master was not allowed ashore nor was the purchase of water and provisions permitted for more than on a day-to-day basis, while the owners were prevented from making arrangements to enable the ship to continue on her route. The Egyptian authorities even refused to allow the replacement of sailors who had fallen sick.

In the face of this continuing violation of international law and callous disregard for the ordinary human rights of the captain and the crew, the Pannegia has been recalled to Haifa by her charterers, the statement concluded.

## Burns Leaves Today To Meet Syrian COS

Maj.-Gen. E. L. M. Burns, Chief of Staff of the Truce Supervision Organization, is due to leave tomorrow for Damascus where he is to meet with the Chief of Staff, Maj.-Gen. Tewfik Nizam ed-Din. The visit is said by the U.N. to be "routine" in nature, and will give Gen. Burns an opportunity of meeting the Chief of Staff for the first time.

It is thought that one of the questions that may be discussed is that of the village of Bakra, in the Israel Demilitarized Zone, who want to be repatriated to Syria.

**MOE NEW HEAD OF ISRAEL-JORDAN MAC**

Lieut.-Col. Christian F. Moe, of Norway, is expected to be the new Chairman of the Israel-Jordan Mixed Armistice Commission. He will replace Lieut.-Col. J.E.L. Casington who will return to his post as Chairman of the Israel-Syrian M.A.C. The latter body has been under the acting chairmanship of Lieut.-Col. M. L. Le.

Col. Moe has been an observer with the Israel-Jordan Commission since he arrived last May.

## Russian Wheat Going to Egypt

CAIRO, Tuesday (Reuters). — Russia is to supply Egypt with 200,000 tons of wheat valued at LE20m. It was officially announced today.

Dr. Rami Stino, the Supply Minister, said that the Government had taken all measures to ensure an adequate supply of wheat and other commodities, and would purchase wheat from Syria, Switzerland, Bulgaria, Italy, Canada, Australia, Hungary and the Soviet Union. He stated that Egypt's present wheat stocks were sufficient until the new local crop was ready.

## 'Egypt's Troubles Do Not Ease Ours'

NEW YORK, Tuesday (INA). — Egypt's current distractions do not ease Israel's position as "the active target" of Arab national enmity nor of a relaxation of vigilance, the Israel Ambassador, Mr. Abba Eban, told a C.B.S. television audience last night.

Answering journalists' questions, Mr. Eban declared that Israel's "paramount interest" was still to adjust the imbalance of arms between herself and her Arab neighbors. The Suez crisis had helped in that it made the world more fully alert of the right of claim, Israel has to receive weapons, he said. There is no substitute for strength, and Egypt's troubles over Suez did not reduce Israel's need for defensive arms, he emphasized.

## Problem Not Solved

"We have not yet solved the problem of getting arms, but neither have we failed in all our efforts," he went on. He refused to answer when asked if Israel would try to get arms from Russia.

As to the Canal itself, Israel's wish was that the operation of the waterway would be governed by international law which would guarantee freedom of passage for all shipping, including Israel. He stressed that no nation has any more right than Israel to navigation through the Canal.

Although his interrogators pressed him on the possibility that Israel might take military action, in conjunction with Britain and France, in the event that the current Cairo talks break down, the Israel Ambassador would only comment that he could not tell how Israel would act in the event of such a "catastrophe."

## Pineau Insisting On Freedom of Passage

PARIS, Tuesday (INA). — Foreign Minister Christian Pineau, yesterday assured the Israel Ambassador, Mr. Yacov Tsaur, that France would insist that freedom of navigation through the Suez Canal be maintained for all nations without exception. Mr. Tsaur, who returned recently from vacation, saw the Foreign Secretary Selwyn Lloyd.

The Israel Minister to the U.S. Mr. Reuven Shiloah, saw Mr. William Rountree, Assistant Secretary of State, in Washington today.

# Compromise Formula On Suez Canal Held Likely

## U.S. Hoping For Suez Adjustment

By JESSE ZEL LURIE,  
Jerusalem Post Correspondent

NEW YORK, Tuesday. — "The U.S. Expects Compromise in Negotiations over Suez Canal" was the front page headline of "The New York Times" this morning.

Dana Schmidt, the paper's Washington correspondent, reported that the State Department was worried by the "Stop Nasser" speech made by the French Foreign Minister, M. Christian Pineau, on Sunday, and the Anglo-French military build-up in the Mediterranean.

In case Abdul Nasser is also worried, the State Department has hastened to instruct him through the Press. Meanwhile, London reports that the British and French Ministries of War are preparing accreditations for war correspondents with the Mediterranean forces.

## FREEZE AFFECTS CAIRO

WASHINGTON, Tuesday (INA). — The freeze on U.S. economic aid to Egypt has been bothering Cairo, "as expected," according to Administration officials quoted today by the International News Service.

Of the \$30m. in aid funds allocated to Egypt, only a small trickle is being sent. If Abdul Nasser does not get such aid from the U.S. before he visits Moscow, he will be in "an extremely bad bargaining position," the officials were quoted as saying.

For these reasons, U.S. officials believe that Abdul Nasser means it when he says that he is willing to work out some sort of an agreement on Suez.

## U.N. SESSION ADOPTS ANTI-SLAVERY PACT

GENEVA, Tuesday (Reuters). — An anti-slavery convention making it a criminal offense to enslave another person or to adopt today by a vote of 40 to none at a conference called by the U.N.

Three nations, the U.S., Argentina and Chile abstained.

## Third Menzies-Nasser Session

Prospects of a compromise formula for freedom of Suez Canal traffic rather than the undiluted majority proposal being finally accepted by both sides were foreshadowed in Paris yesterday as the five-man Suez committee led by Premier Robert Menzies of Australia met Abdul Nasser in Cairo for the third time since their talks commenced on Monday.

Tensions dropped in Paris diplomatic quarters as the Cairo secret talks continued. The U.S. Government, in the person of Mr. Loy Henderson, member of the Menzies committee, might prove a directing influence in the talks, it was stated.

## Non-Egyptian Canal Staff Asked to Stay

PARIS, Tuesday (Reuters). — The Suez Canal Company declared today that it had instructed its non-Egyptian employees to continue working beyond September 1, if need be "against their wishes."

The Company's communiqué was a comment on reports from Egypt yesterday that Canal pilots intended to resign on September 15 if no satisfactory solution of the Canal crisis was reached by then.

A spokesman for the Egyptian Embassy in Tokyo also said that he had received replies to advertisements for Canal pilots, but he would not disclose the number.

## AFTER MIDNIGHT

Syria's U.N. delegate, Rafik Akash, yesterday issued a statement at U.N. Headquarters drawing "the attention of member governments to the great tension which has arisen in the Arab world following the landing and maneuvering of forces by the British and French in Cyprus."

It was reported that more troops were being moved to the eastern Mediterranean task force building up in Cyprus, and that their place was being taken by fresh draftees from France.

Meanwhile, the French Government continued to marshal a huge transport fleet at Marseilles in preparation for a possible emergency. The Ministry of Defense has requisitioned 45 merchant marine ships, including eight for use as troop transports, 34 freighters, two tankers, and a wine cargo ship.

(Reuters, UP)

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**Abhappy New Year**

with  
**BLUE BAND**

**BEST WISHES FROM  
T N U V A**

TO THE SETTLEMENTS,  
ITS WORKERS AND  
CLIENTS, THE WORKING  
PUBLIC AND THE WHOLE  
NATION

**A YEAR  
OF BUILDING  
AND CONSTRUCTION**



## Attention

### Guests from Abroad

The Committee for Traditional and Cultural Relations between Israel and the Diaspora announces that during the two days of Rosh Hashana and Shabbat Shura, programs and joint dinners will be held at the Savy Hotel, 2 Rehov Gush, Tel Aviv.

On the first day of the holiday, a "Tavris" group will go to the seashore to offer the Tavris (TVP) Prayer.

The committee will distribute pamphlets to guests from abroad for the Shabbat Shura.

Rabbis, cantors and public figures will participate in the Tavris parties.

Persons interested in participating are requested to register by phoning 4222. Tel Aviv.

## MALBEN AGED SHOW WORK

HADERA, Tuesday. — An exhibition of crops harvested and handicraft work made by the 1,400, all between 70 and 80-year-old residents, of Malben's Shat-Menahe village for the aged near here was held yesterday at the village center last week.

The attractively decorated pavilion, divided into nine rooms exhibited vegetable, fruit and flower crops, embroidered, woven, knitted and crocheted work and weaving work and artistic engravings. Diagrams showed the village's cultural activities on behalf of the Community.

The village's 70-year-old painter, Avraham Zik, decorated the walls.

Mr. M. Kuttler, who is 92 and the oldest "mobile" resident, welcomed the visitors on behalf of the Community. In a firm voice, he said that "this exhibition proves that with the right guidance and encouragement, every man and woman, no matter how old, can work and achieve satisfaction, and be of use to the community."

## THE 48th DRAWING OF THE WAR LOAN (Bonds)

1944, Second Series, will be held today at the Ohel Shalom Hall in Tel Aviv at 10:10 a.m.

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HAIFA: at Mr. H. Ben-Zion's

(Kfar Yehoshua), principal

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## Rosh Hashana & Shabbat Services

Jerusalem: Twilight: Arvit: 7:30 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Tel Aviv: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Haifa: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Be'er Sheva: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Netanya: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Gan: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Hasharon: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Yishai: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Yitzhak: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Zvi: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Yehonatan: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

Ramat Yehoshua: Twilight: 8 p.m. Tomorrow: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m. Friday: Shabbat: 7:30 a.m. Mincha: 6 p.m. Arvit: 7:30 p.m.

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new programme of shorts  
for children!  
Laurel & Hardy in  
**THE MERRY THIEVES**  
**AT THE ZOO & others**







## Success of the Year

## Ta'anach Technique Achieves Results

By YAAQOV ARNON

As far as can be judged today, the settlement of the Ta'anach Basin, south of Afula, which began three years ago, has been a conspicuous success and teaches a valuable lesson for application elsewhere.

Settling newcomers on the land is a task of formidable complexity. Security, financial, agricultural and psychological problems piled on top of each other, tax the ingenuity of the planners. Finding the formula that fits the immediate and predictable future needs of the farmer-homesteaders at the same time possible outlay has been a continuous challenge for the Jewish Agency over the past eight years, which has been proving the formula by trial and error.

The Ta'anach Basin extends over some 60,000 dunams, an area as large as that of the Hula Valley. The soil is heavy and fertile. While water was scarce even for drinking purposes when the first settlers came, the abundant waters of the Kishon turned thousands of dunams into swamps.

Since then, the course of the stream has been corrected and quickened. A 700,000 cu.m. water storage-reservoir has been built. Mekorot is laying a 36" concrete pipe line from the Kfar Baruch Reservoir in the Western Jezreel Valley. Drinking water was struck in two deep borings, a miracle which up-set all calculations and advanced the day when the new farms will become self-supporting.

The new settlement technique was explained in a paper presented at a recent Press Conference by Mr. Emanuel Yalan, the Agency's chief architect in the North. Farmers everywhere like having all the services in one place. In Israel, where fertility and other soil properties vary greatly even within one village, such land distribution would make for inequalities in the value of farms in the same neighborhood. Moreover, experience has shown that it also encourages the neglect of crop rotation practices, resulting in soil exhaustion within 10 to 15 years and erosion.

**Holdings Scattered**  
The Agency's Settlement Department has therefore adopted the policy of giving each of the new settlers a strip of land of up to 10 dunams next to his house, but scattering the rest of his holding over a fairly wide area. This means, incidentally, that the houses are closer together and easier to defend, that social life is more coherent and intense and that public buildings are within easier access of men, women and children.

Much thought has gone into the shaping of each new village. It is divided into three neighborhood units, grouped around a nucleus of community services: the school, Kupat Holim clinic, the shopping center, the local council offices, etc. Each neighborhood unit consists of a few core houses and a branch station for the acceptance of farm produce and a small storehouse. This

## New Settlers in Ta'anach Basin stringing tobacco leaves.

Photo by Mubistok

is done out of regard for the aged, women and children who otherwise would have to walk to the common centre. In the new Ta'anach villages, founded this year, no house in any of the three neighborhood units is farther than the village centre than 900 metres.

With an average newcomer farming family of 5.5 persons, each neighborhood unit has a starting population of several hundred. Since the families are largely young, the population is expected to grow to more than a thousand in the next few years. The head coming down proportionally. A kibbutz with a population of that order is said to be of optimal size from the economic point of view.

Mr. Ben-Gurion has suggested that the assimilation of the newcomers would be quickened by settling immigrants coming from one country in two of the three neighborhood units and native Israelis in the third. The advantages of such a solution in guiding the newcomers towards good citizenship and farming skills are obvious.

**Atlas Sharecroppers**  
Between January 1 and April this year, 300 families from North Africa were brought to Ta'anach under the "Atlas" scheme. The majority came from the Atlas mountains where they had been tenant farmers who shared their crops with the landowner on a 50-50 basis or worked as hired farm laborers for five or six leaves of bread a day. The others were more urbanized tradesmen, clerks or small shopkeepers from Marrakesh and Tunis. Common to all is their inexperience in modern farming methods, their individualism and distrust of co-operation.

The Jewish Agency's Settlement Department set itself the target of a minimum of 22 paid working days a month for every breadwinner, without resorting to emergency projects. The men were first employed on building their own houses, then on their fields. "We gave them no outside work. They worked the land on a joint basis, with the help of instructors. We cultivated their outlook together with their soil," Mr. Simha Preisler, in charge of the Settlement Department for the Afula area explained.

Since January, the Agency has been taking up to 25 through the Canal, meaning up to 60 hours of work a week. Some pilots on leave have not yet returned to work. Captain Riddock left after nationalization — and there are only about 150 working on the Canal.

"The Canal is unique," says Captain Riddock, 32 years a mariner. "It has no locks: the water is all at one level. The boats are just sand, and they are often shifting. Every ship acts differently, and the same ship may act differently on two different days. Particularly on the curves. 'Sometimes there's a sandstorm, and then things get very tricky. I've been working when you couldn't see the bank at all, and the ship was in a real predicament. We're navigated by radar alone — but then we moved very slowly indeed.'"

The 400-metre-wide channel is not the channel Captain Riddock sees. He knows that the ship would run aground if it got within 100 metres of the bank at any point. The real channel is an underwater one, about 160 metres wide, running down the centre of the waterway.

All this explains in part why the authorities want pilots to have 10 years' experience as a sea-going officer plus previous experience as a pilot.

The Canal pilots are of 14 different nationalities. Forty of them are Egyptians. All the boats are under nationalization — and there are only about 150 working on the Canal.

Will Captain Riddock go back to this life when he leaves Egypt on November 5? "I don't know," he says simply. "I have a long time to think about it. It all depends, I suppose, on the situation. And the situation, understandably, the Captain will not discuss."



The smart shirt for the well-dressed man.

A HAPPY and PROSPEROUS NEW YEAR

TO ALL MY CLIENTS, FRIENDS AND ACQUAINTANCES

S. Grundman

## Greater Influence of Membership Sought at Mapai Convention

By NAYYA SHAHID

THERE was little mention of politics either local or foreign, at the Mapai Convention last week. The convention was held in a hall in the city, and the atmosphere was one of serious discussion. The party's undisputed chief, the Prime Minister, gave more than a hint that he thought a political discussion was being avoided by devoting an important part of his opening speech to the international situation. It was the speakers' failure to avail themselves of the opportunity to tackle the political situation, it could only be for one of two reasons: either they were not interested in the subject — or they had complete faith in Mr. Ben-Gurion's policy. As speakers are not often deterred from speaking by their ignorance of the subject, one must conclude from their silence that they implicitly support the official policy.

Foreign party officials found little reason for this reticence to broach political subjects. The conventions of a Labour party in office are dull. It is the same in Britain, where Labour passes in its annual convention, its annual conferences are lively and productive.

There was little debate, and not much elegance about the speeches. The best rhetoric, verging at times on demagoguery, was made from the stage by Mr. Ben-Gurion and Mr. Moshe Dayan.

There was a place in the Upan discussions for any subject under the sun — as long as it was relevant to the party. And however good the subject, every race and creed are welcome, too, as long as they are interested in the language and culture of the Jewish people. With this in mind, the Upan discussions should be paid to Arabic, and she hopes that the Upan will be a more profitable investment than Europe.

## WHAT'S NEW IN CALIFORNIA

By ELLEN BEN-AMOTZ  
ABOUT the kindest thing one can say about the Republican National Convention is that it all turned out exactly as everyone expected it would. Probably never before in history has such a much anticipated event been so predictable. The Republican Party put out a rumormongering \$20,000, to put on a four-day show that was about as good as yesterday's newspaper.

Some 14,000 delegates, speakers, guests, newspaper, radio and television men, and a host of other people, all of whom were expected to fill the convention hall, a mass of human energy which in itself might have been expected to generate a good deal of heat as well as light. But faced with the choice of sitting on a hard wooden seat for several hours, or standing in a line to get a drink of water, the delegates chose the latter.

These first two days were not without their drama. The delegates were supposed to be fighting over the election of the convention's chairman, a man who may yield a great deal of the party's future to the hands of the delegates. When there are issues in dispute, for instance, the chairman may virtually decide the fate of the party. The delegates are supposed to be fighting over the election of the convention's chairman, a man who may yield a great deal of the party's future to the hands of the delegates.

Chorus of Ayes  
There were to be no issues to dispute at the convention. The delegates were supposed to be fighting over the election of the convention's chairman, a man who may yield a great deal of the party's future to the hands of the delegates.

During these two dull days, as a succession of about 100 speakers had their two-minute slots, the crowd of delegates left its honoured stations behind the rostrum to search the crowd, a sea of grey, much of it in a spot of light from the stage. It was found that at all, it was in little boys heavily armed with the buttons or women with elephants on their hats. When they were tired of crowd-watching, the pressmen retired to their working quarters in a side wing to sample the free drinks and eat, or, a juice, dispensed in the corridors by the manufacturer, or to relax in the Newspaper, Television and Radio

main silent during the Convention, giving up the floor to the young and largely inarticulate who proved easily unimpressed and unimpressed.

It was a strictly business assembly. Delegates could not escape the realization that to-morrow is an earthly fact, not an ethereal Zionist ideal. If tomorrow could not be sold, they had to be dumped. Leading the hard-headed economists were the older Moshe Dayan and Mr. David Ben-Gurion. The facts of economic life are somewhat hard to accept for an audience reared on idealism. One was reminded by contrast of the election which overcame the early sedition of Ben-Gurion (as recalled by one of them) over the milking of the first cow acquired by the kibbutz.

## Party Democracy

The Convention was said by many to be the first real experiment in party democracy. But it was a cushioned democracy. Certainly, many who had never had a chance to vote at a previous assembly were last week admitted to the rostrum and could say whatever they wished. And the leadership and proposals were all in the hands of a few men.

Unlike all other Upan centres, Akiva is administered entirely by the Ministry of Education and therefore does not have the advantage of the Jewish Agency's wide publicity facilities. In spite of this, however, people keep arriving for every new course as the fame of Akiva spreads. Professional workers have spent the last month in the Upan. It is a pleasant and useful way of spending annual vacations, and some Jewish parsons abroad who wish to spend their young adult spring "within the fold" know from the experience of their friends that Akiva is a more profitable investment than Europe.

## The Greatest Show on Earth

Lounges where they were served free beer and hot food, the roll of the states and affiliated territories was called. Again, 58 chairmen took to the microphones to give their delegates' decisions. The vote was unanimous. The crowd cheered and raised their sticks. The delegates cheered and raised their sticks. The crowd cheered and raised their sticks.

Outside the Cow Palace, while the crowd inside was still cheering, newsmen were selling papers, dated the following morning, which announced the unanimous nomination of Eisenhower and Nixon. The newsmen did not know about Joe Smith, but the newsmen did not know about Joe Smith.

## Cheer Leaders

It has long been an axiom in reporting circles that football players must be urged on to greater efforts by white-shirted, pom-pom waving cheering sections. Not only do cheerleaders lead the crowd in cheering, but they also perform such "stunts" as spelling out words with their bodies. What's good for football players should be good for politicians, apparently, so the Young Republicans, white-shirted and pom-pom waving, trooped up and down the aisles cheering in unison and producing lettered cards at appropriate moments. The cheerleaders were to be a Greek key chant. The Young Republicans were to come shuffling into the arena, 500 strong, whispering, "We want Nixon." "We want Nixon." "We want Nixon."

And sure enough, hardly had the third day of the convention been called to order when in shuffling the Young Republicans were to come shuffling into the arena, 500 strong, whispering, "We want Nixon." "We want Nixon." "We want Nixon."

On this third day of the convention the nominations were to be made and voted upon. The roll of the states was called in alphabetical order, with Alaska, Hawaii, Puerto Rico and the Virgin Islands thrown in at the end for good measure. The chairman of each delegation "passed" like so many players in a dull game of bridge, to Indiana, which produced a man who wanted to make a nomination. The crowd applauded. The name of Dwight D. Eisenhower was placed in nomination. T. C. W. cheered. While this was going on the Young Republicans were busy with their own business, distributing cardboard placards, bearing slogans and pictures of Ike, on sticks, whispering that they should



SLIMP IN CYPRUS

## Cyprus Awaits Next Move

By MICHAEL DAVIDSON

NICOSIA, (CPNS). — EOKA has resumed its "policy of action" in Cyprus as it threatened to do when General Harding declined to withdraw his surrender terms. The first "incident" reported anywhere on the island after the truce expired was the work of the security forces — a two-hour search of the house and consulting rooms of Nicosia's 65-year-old Mayor, Dr. Theodoros Dervis.

This search and his subsequent house arrest indicates, or was designed to indicate, that the name of the Mayor might be among those yet to be revealed in the next batch of "Grivas diaries."

## Work of EOKA

For it cannot be gainsaid that it is EOKA which has wrung the concessions that have been made from the Eden Government: the concession at long last of the principle of self-determination and even the promise of genuine self-government, for instance. Even if the Government can hang a whole series of murders round the Archbishop's neck, they say, publication of the diary at this moment merely does precisely the opposite of what is most urgently wanted, just as General Harding's call for surrender did: the provision of proof of British good faith and sincerity, and its promise to the people of Cyprus to study the situation there and to draw up a constitution.

People on the whole trust Lord Radcliffe — but they are very far from trusting the Government to allow him to do what he really thinks best. The surrender terms, and now the Grivas revelations, have managed to destroy all that hope and rising confidence which the Archbishop's initial reaction to the EOKA case-fire aroused. Harding — or London — appears to have swayed policy right round. People generally see in the publication of the diaries, a dodge to keep Makarios in communication and to stall on the Government's pledges — and on the first point at least they are not far wrong.

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## Call on Joe

The next day, President Eisenhower and Vice-President Nixon appeared at the Cow Palace to deliver their acceptance speeches, the texts of which had already been given to the Press. They made headlines, but so did the Democrats by inviting every Joe Smith in the country to join their party and be heard.

Immediately after the convention, President Eisenhower boarded a special train which was taking him down the coast for a golfing week-end. Vice-President Nixon flew south to the bedside of his ailing father.

The baby elephant which had been wheeled around during the Convention was driven off. The truck had an accident. It needed a blood transfusion, but nobody could find any elephant blood, so it died. The doves roosted on the steel beams of the Cow Palace and a bird-lover came and tried to lure them down with grain. But they were frightened by the crowd of workers who had moved in to clean up and make the Cow Palace fit again for cows. The rehabilitation was to take a week or more. It was conjectured that by then the doves would have died of starvation, but by that time the election campaign would be in full swing.

Certainly, leading Greek Cypriot citizens are anxiously wondering just what may come next, and last night the young Bishop Antimos of Kition, the Acting Archbishop, looked far from comfortable at his Limassol residence, though he stoutly denied that he had ever met Grivas, as alleged in the "diaries."

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## British Tactics

I understand that the release of the Grivas diary is considered in official circles as a "short-term" measure intended to justify the Archbishop's continued detention and to demonstrate that he is not the proper man to bring back order to the political scene. Later, presumably when terrorism has really vanished — the Government may forgive and forget all the abominable charges brought against Makarios and allow him to re-assume his position at the head of the Church. But that, too, they will find in the long run that they cannot achieve a political settlement without him.

This seems, to say the least, inconsistent with the Government's repeated protestation that principle cannot ever be sacrificed to political expediency. The whole sequence of Government actions since the Archbishop's denunciation strikes one here as a pattern of political expediency — as indeed, in such a situation as this, every move is short of a quick and straightforward fulfilment of pledges must surely be. The whole point is that outside the Government, convictions are pretty widespread here, not only among the Greeks, that once these pledges are genuinely fulfilled, nationalism will shrink to nothing, as anything purposeless will shrink to nothing.

A Happy New Year

## PELTOURS

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DEPARTURES: SEPT. 9 — SEPTEMBER 14, 1958 FROM LYDDA AIRPORT

Date	Time	Company	Destination
SEP. 9	10:00	L.A.I.	Athens, Rome
11:00	11:00	CYPRUS AIR	Nicosia
13:00	13:00	E.L.A.	Athens, Brussels, London, Rome, Zurich
15:00	15:00	T.W.A.	Athens, Bern, Zurich, Paris, New York

NOV.	09:00	E.L.A.	Rome
11:00	11:00	E.L.A.	Venice, Amsterdam, London, Nicosia
13:00	13:00	S.A.S.	Isle of Man, Vienna, Düsseldorf, Copenhagen, Stockholm, Athens, Geneva, Zurich
15:00	15:00	T.W.A.	Nicosia, Athens
17:00	17:00	E.L.A.	Rome, Paris
19:00	19:00	E.L.A.	Fort Lamy, Brazzaville, Johannesburg

WED.	10:00	S.A.S.	Athens, Frankfurt, Brussels
11:00	11:00	CYPRUS AIR	Nicosia
13:00	13:00	T.W.A.	Rome, Geneva, Paris, London, New York
15:00	15:00	E.L.A.	Athens, Paris, London, New York
17:00	17:00	E.L.A.	Nicosia
19:00	19:00	E.L.A.	Zurich, Paris

FROM HAIFA PORT

Sunday	Sept. 7	FORBES	Greece, Norway
Monday	Sept. 8	FORBES	Larnaca, Paphos, Nicosia, Goma
Tuesday	Sept. 9	FORBES	Naples, Gibraltar, New York

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Beirut, 1 Bab el Nasser. Tel. 661/1 &amp; 667/4



## SHIP A-BOX TOYS

head of Public Relations Department, and the Jewish Women (U.S.) to some 150,000 members of the National Council of Jewish Women in the United States. "ship-a-bay" means sending parcels of toys, educational materials and clothing to Jewish children abroad — mainly in Israel.

I began to discover the fact that the U.S.-based Ministry for Social Welfare store room in the back of a garage at Rehov Khorosh, in the center of Tel Aviv, had a few women volunteers receiving and filling requests from children's homes, youth centers and other Jewish demonstration centers all over the country.

"What can we do here? We open beautiful boxes. We have Hanukkah every day," Mrs. Hava Magnes, volunteer secretary of the program, told me.

For the first time, I saw a programme for the Ministry of Education and Culture, which

in 1948, it was a job to decide what to send. We went through the boxes destined for the children and found some beads for jewelry-making, pom-poms, sets of chess and draughts, books, and even writing pads and pencils.

Sometimes requests are suggested for things that would not even help to sort the parcels. The volunteer staff puts on about three hours extra work each week to sort the boxes, packing the materials and making up the parcels for their final destination.

At holiday times, this place is hectic, especially before Purim, when fancy dress and other odd-looking garments are sent. The volunteers and directors of institutions always want to delight the children for the holidays, and the mothers of the children, who begin calling, writing and

for Social Welfare, said. "We got about 30 boxes a month from the Council of Women in America. Each of them weighs 10 kilo."

"The warehouse work is handled by four volunteers and the list of institutions to which our material is sent is drawn up at the Ministry by a committee composed of department heads and social workers responsible for the care of delinquent, blind, deaf and dumb and mentally retarded children as well as other types of social cases. In all, the number about 800."

"There is something new all the time," Mrs. Magnes says. "For example, last month they decided to set up special recreation rooms for older people in some immigrant centres. We had to send them their first supplies. But since this was the first request we

coming in."

For weeks before Rosh Hashana, Mrs. Magnes and her volunteers have been putting in extra time, but even so, not all the material will be distributed on time. "We need more help," Mrs. Magnes says, "and a few more women coming in steadily an hour or two a week would give a tremendous boost."

The three volunteers who work with Mrs. Magnes are Mrs. Eric Leban, Mrs. E. Schwartz, and Mrs. Judah Levy.

Council parcels for the last 6 to 6 years age group arrive at the Ministry for Social Welfare. There, volunteers ship-box chairman Mrs. Ben-Zion Dinar and co-chairman Mrs. Rivka Riger supervise the distribution of the materials for kindergartens in the district.

**ACROSS**.—1. Worn by a chimney-pot. 4. Shut up. 5. Roll of notes, perhaps. 10. Make fall. 13. Staling may help you to do so. 14. Dealer who didn't give food out. 15. Shut up. 17. What an alibi should do? 21. May warm. 22. Motion contrived. 23. More than one scene, perhaps. 26. Certainly doesn't describe a cold dish. 27. Had. 28. Once wooded? 29. Conjuror. 30. Its hair—no. Champagne colour. 36. The answer is a flask. 37. It's devilish hot down here. 38. DOWN. 39. Rotten tyres. 5. You can get it from two old sheep. 8. Out of "30 Across". 9. Spend some time. 6. Could help take you over the show. 7. What you'll be if you're quick. 9. Around Tv. 11. A nasty weapon, but most men own one. 12. For ice. 15. Only half a prefix? 16. Sentish water. 18. Is moving it a push-over? 19. Chemical. 20.

Do you lurch water out of it? 22. Maiden name. 24. Sounds the horn. 25. British resort, part of which is in Italy. 27. Sort of warlike movement. 28. Crotchets or crabs. 29. It's used for making candles. 30. Only eaten with a fork, perhaps. 31. Spirit. 32. Obtain.

**LAST WEEK'S SOLUTION**  
**ACROSS**.—1. Grouse. 2. Sew. 3. Paint. 4. Owe. 10. Sauria. 11. Stripping. 13. Chip. 14. Ear. 18. Nippy. 17. Asset. 20. Ben. 22. War. 23. Dodge (City). 24. Aural. 26. Aard. 27. Gait. 28. Spieship. 31. Cut off. 32. Lobs. 33. Dram. 34. The. 35. Ladies.

**DOWN**.—1. Grease. 2. Outlined. 3. Power. 4. Near End. 5. Blair. 6. Wood. 7. Plunder. 13. Ray. 14. Fug. 15. Fear. 19. Sailed-on. 23. Soap-box. 21. Musical (chairs). 24. Ash. 25. Stuff. 26. Andie. 29. Coat. 30. Fume.

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all our customers, friends and acquaintances  
**A Happy New Year**  
We also take this opportunity of expressing  
our sincere thanks to all those who sent  
greetings on the transfer of our factory.

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**Factory for Raincoats and Bathing Suits**  
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# Golda Meir—WOMAN OF THE YEAR

By Arthur Haas Super

FIFTY-eight-year-old Golda Meir, only woman to achieve Cabinet rank in Israel and the only one to hold the important portfolio of Minister of Foreign Affairs outside the Iron Curtain, is a living synthesis of the European element in the State of Israel. Born in Eastern Europe, she came as a young child with her parents to the United States, and settled in Palestine as a young woman of 23. Each country has in turn contributed to her personality and mental equipment, which makes her today one of the outstanding personalities in Israel.

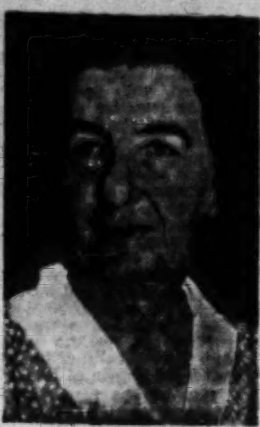
She is a child when the family settled in America. The new country offered her an education on an equality with all other children. It taught her that one could organize for one's ends in a democratic fashion. It taught her co-operation, her first lessons in politics under conditions of freedom. As she grew through adolescence, America gave her space to grow as a thinker, organizer and political personality. Although her politics were confined to activities within the Jewish socialist and Zionist fields. It also gave her the opportunity, in a land of great orators, to become a passionate, logical and eloquent speaker.

Palestine gave her the chance for a life of genuine pioneering, for building small beginnings into great organizations. It was the birthplace of a nation where a young woman at the height of her powers was thrown into a milieu where men, who were the most brilliant leaders of the Jewish world, were at work. It was a hard school but then there is little that is soft about Golda Meir. As a young girl she was striking, a person of iron determination. She was inflexible in her purposes and not always too ready to use diplomacy or circulations to gain her

ends. Directness was her watchword. She would listen to advice but went her own way. When her father, in Milwaukee, in 1914, would not allow her to continue her studies, she immediately made plans to run away from home. She smuggled her clothes out of the house bit by bit while amazing the fare to Denver, where her sister lived, by giving English lessons at 10 cents a time.

This obstinacy flowered eventually into the leadership of opposition inside the Zionist movement to any compromise other than Jewish Statehood and into making Golda the leader of a 104-hour strike of the leadership of the whole Jewish community of Palestine which in 1947 brought the Mandatory government to its knees.

**National Timber**  
When she arrived in Israel in 1920, she chose for herself and her family the life of the kibbutz. She found life on the kibbutz narrow and unsatisfactory and a vehicle for a talent which was of national and even international proportions. By 1930 she was representing Palestine Jewish Labour at the Imperial Labour Conference in London. The impression she made there marked her out as national timber and when she returned she was appointed a member of the executive of the Histadrut. Her job was organizer of the tourist department of the Histadrut. This was more important than it sounds, for it meant cultivating important labour leaders and parliamentary personalities from abroad and interesting them in the struggle of the Zionists for a national home. But after a year, further promotion awaited her. She was appointed to the Central Committee. Important responsibilities began to devolve upon her. She was in charge of all mutual aid activities. Later she became responsible for the Kupat Holim.



Golda Meir, Minister of Foreign Affairs.

She was a controversial figure and made many bitter enemies. For example, she was a great advocate of the egalitarian wage policy which fixed remuneration according to family commitments and years of service rather than the nature of the job. Thus, the charwomen who cleaned the office building might be getting more money than Golda who ran the organization. This brought her into conflict with both the Left and the Right but she did not yield. She held that the Trade Union Federation, the Histadrut, did not exist primarily to fight for workers' wages, but to forge an instrument to build the eventual Jewish state.

"We have not come to this country to fight for an eight-hour day or to raise our wages by a single shilling. What we wanted was to create conditions under which more immigrants could come and live as members of a free and independent nation working on its own soil."

That was the Golda Meir of the thirties when the chestnut-haired, tall grey-eyed girl, was developing into a strong, purposeful woman of affairs. But the end of the thirties also brought an end to all concepts of the orderly progress of the Jewish community under the British mandate. Arab opposition and stiffening and the British Colonial office was determined to appease the Arabs at all costs. The militants in Palestine led by David Ben-Gurion, determined to step up the struggle and to fix nothing less than a Jewish state in Palestine as the immediate ideal, under the guns of British destroyers, and it meant starting Jewish settlements in remote outposts even against government sanction. It meant illegal arms smuggling and the development of the illegal army known as the Hagana.

**Without Hesitation**  
Official Zionism was agitated at the police. But wholeheartedly with Ben-Gurion, with all her eloquence, experience and influence was Golda Meir. She plunged into the struggle without hesitations or intellectual doubts. Her philosophy was action and she estimated the value of the line she had chosen regardless of the pain or difficulty it might bring her. "I can honestly say," she remarked later, "that I was never affected by the question of the success of an undertaking. If I felt that it was the right thing to do, I was for it, regardless of the possible outcome."

When World War II broke out the Jews of Palestine were quickly numbered from the Jews of Europe. Golda was the focus of the struggle to maintain contact. She was in Europe in August 1940, but refused to hurry home. She had to confer with representatives of the European Zionist youth movements to try to establish an underground organization to keep contact during the dark days ahead. The Jews of Palestine clung to her.

## Diary of a Housewife

By Hadasah Ben Haim

START the New Year well in advance by sending greetings abroad by surface mail. Naturally have to pay air mail rates for the ones I send out, but consider this a just price to pay for forgiveness. Children force me to buy cards for all their friends which I consider unnecessary, and have hurriedly to send off a number at the last minute to people who slipped my mind entirely. Am grateful to those who got down to it early enough for me to respond in time, as those that arrive the last after the holiday, that I didn't expect, give me a guilty feeling.

**HEAD of the House** says that the whole thing is nonsense and she won't have anything to do with it, until he produces a long list of people whom he wants to greet, and is surprised and hurt that I didn't do anything about them. Make my annual resolution to have a list, but am perfectly aware that even in the unlikely event of my writing a list, it will have been taken by then for a paper aeroplane, or a wedge for the wobbly table, or as a bookmark, or

that its blank side would be used as a shopping list and left at the grocery. Perhaps if I wrote it on tablets of stone.

OTHER preparations include making elaborate cakes and finding a place where they will be inaccessible either to the ants or to the family. Daughter volunteers to make the biscuits learned in her cookery lessons at school and, having put them in the oven and reduced the kitchen to complete chaos, is called out by a friend who wishes to inspect the new biscuits, and fails to return. I rescue the biscuits, and clean up in the kitchen. Later, she tells everyone how she has lifted the whole burden of cooking from my shoulders and that I hardly go into the kitchen at all. I am surprised to find that this blatant lie is accepted with a promptness which casts grave doubts on my previous culinary labours.

**DETERMINED** to make the dinner a festive one. I spend a long and difficult period making creme caramel which I subsequently share with the dog as only he and I like it, and endeavour to brighten the party dress by the addition of a few fur-bowls. Daughter is not deceived for a moment, and asks if I am going to wear that old thing again. Explain to her that it was the latest fashion seven years ago, and as far as I am concerned will be current for some time yet. Son, on the other hand, politely wishes me "well to wear my new dress," and says that since I've got something new, he suggests he can have new football boots. Daughter asks why I don't wear a black frill round my neck like her friend's auntie as it is very becoming to old ladies. Make several rapid New Year resolutions under my breath and decide to forgive her.

**HAPPY New Year** everybody!

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## Plan for the Yom Kippur Fast

By Melly Lyons Bar-Devid

**DON'T** over-eat before the Fast. It only makes fasting more difficult. Prepare a medium-sized meal, with few spices and little salt, that is satisfying but not too heavy, and finish off with fresh fruit. Break the fast with a good cup of coffee and the traditional light yeast cake and fruit, and follow up later with a dinner that also is not too heavy. Here are some suggested dishes that can be prepared a day beforehand and are suitable for the meals before or after the fast.

**Chicken in Casserole**  
1½ kilos young chicken, cut in portions, salt and pepper, 1 cup sliced tomatoes, 2 slices margarine, 2 slices flour, Season chicken lightly with salt and pepper, cut into portions. Dredge with flour and fry lightly in margarine until brown. Place in casserole. Cover with sliced tomatoes and a firm sauce. Bake in oven for about one hour until tender and lightly browned. Serve with boiled rice.

**Boiled Beef**  
For the pre-fast supper, serve boiled beef as it is, with mashed potatoes and salad. For the post-fast meal add piquant touches such as horseradish sauce or pickled green peppers or hot sauerkraut. Boiled beef can be delicious. Don't overcook. Cover the beef before cooking (almost any cut will do) with cold water and simmer until tender — about 3½ hours, depending on size (do not boil or it will get tough!). Let the meat cool for an hour or more in the broth as meat is cooked and cooled in its broth is juicier.

**Apple Strudel**  
Dough: 1½ cups flour, ½ tsp. salt, ¼ cup warm water, 1 egg slightly beaten.  
Filling: 6 cups sliced apples or apple and marrows (kumquat), raisins, chopped dried fruit, 1 cup sugar, 1 tsp. cinnamon, ¼ cup melted margarine.

**The Dough**  
Put the salt, flour and egg in a large mixing bowl. Add the warm water, mix dough quickly with a knife, then knead on a board, stretching it up and down to make it elastic and smooth. Roll the dough into a ball. Press onto a small, well-floured board. Cover with a hot bowl and keep warm for half an hour. See that the room is free from draughts. Have the filling materials all ready before stretching dough. Work quickly. Lay dough in centre of well-floured tablecloth on a table. Flour dough. Roll a little with rolling pin. Brush top of dough with melted fat. With hands under dough, palms down, pull and stretch the dough gradually all around the table (sounds complicated but is easy and fun to do). Stretch towards the edges until it is as thin as paper.

**The Filling**  
Spread the filling over the stretched dough — which has been well greased. Drip some of the melted butter over the mixture. Work fast. Roll, trim edges and place in pan. Brush top with more melted fat and do a couple of times during the baking.

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A practical gift  
M. K. 15 Rehov Herta, Haifa

**Creamed Fish**  
For those who like fish instead of meat for the pre- and post-Yom Kippur meals, I know of none as nice as this and so quick to prepare. Put just a very little milk into a saucepan with grated onion, and insert fish fillets (they need not even be covered). Do not yet add salt or pepper. Steam gently for 15 minutes or so. Drain off the liquid. Add enough milk to it to make two cups of liquid. Add a cup of butter or margarine in a saucepan. Remove from fire and mix with 2½ cup flour and return to stove to cook until mixture bubbles — but do not allow to brown. Add two-thirds of the milk mixture at once and the rest gradually, stirring all the time, until the mixture thickens. Add salt and pepper to taste. Remove from stove and while still very hot pour in half a cup of grated yellow cheese. Cover over the fish and either put under the grill or serve at once hot or warmed over (but do not bring to a boil in warming over). Serve with pickled beets, tinned peas and, if you wish to be really festive, with buttered tinned

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## Rising Fashion Stars

By Elizabeth Toomey

OUR one-world wardrobe, already a conglomeration worn by women in far off places, may soon include custom-made fashion from Japan.

A dozen different outfits designed in Tokyo were modelled at a fashion show here last week, including a gold lame bikini bathing suit and a white broadens evening coat held tight at the hips with an "obi" sash.

The labels were tagged with names like Nigushi, Kayama and Oki — the rising fashion stars of the Far East. The styles vary from exact copies of such timeless Japanese fashion as ceremonial tea coats to obviously American-inspired strapless evening gowns.

"We don't intend to copy the originals from Japan," explained a Tokyo-based fashion director of department store in Allentown, Penn. (Hess Bros) which brought this first collection of Japanese originals to Israel.

Most expensive of the new Japanese style is a \$250 bridal gown, coat and hat of white silk. It is adapted from the traditional kimono sleeved bridal coat, and the bridal headpiece.

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## THE TREE OF LIFE

**MEDITATIONS OF THE TORAH.** FIFTEEN VOLUMES. ON THE WEEKLY PORTIONS IN THE LIGHT OF THE COMMENTARIES. By R.S. Jacobson. Translated by Z.W. Gottlieb. Sinai, 1-11, Aviv, 34 pp. The history of the Jewish people can be written, and in fact this has been done, by depicting the background of the different commentaries on the Bible which were compiled through the ages. Any Jewish community which reached maturity produced one or more commentaries on the Bible. Each such commentary was the result of the conditions, national, cultural, social and economic, and at the time in which it was written, reflecting our nation's existence through the generations.

Thus, the earlier commentaries on the Torah, the Halakic Midrashim, mirror the daily practice of the Jewish courts in their own land. Similarly, the later Midrashim present a clear picture of the national struggle for freedom and existence during the centuries of Roman occupation.

### Mirror of the Times

In more recent times, too, although the impact of the Torah on Jewish life has diminished as a result of the Haskalah movement and the process of secularization, the approach of the various Jewish communities to the Bible still provides us with striking evidence as to their general set-up. The period of European Jewry in the second half of the 18th century cannot be described without mention of Moses Mendelssohn's "Ermanen" (Exhortations). Nor could Hasidism have become what it was without works such as "Toldot Yaakov Yosef," "Nefesh Chayim" and many others, containing its basic ideas and written in the form of commentaries to the Torah. Without the popular "Magidim" (traveling preachers) delivering their sermons on the portion of the week, the religious and intellectual life of the Jew in Eastern Europe would have been much poorer, and likewise no orthodox Frankfurt Jew could receive the Sabbath Queen without first reading his portion in Samson Raphael Hirsch's commentary, not to forget David Hoffmann's pioneering work.

Even American Jewry which has not yet fully expressed itself in Jewish literary creativity, has produced a new kind of sermons accompanying the portions of the week—a blend of the old continental Magid style with the addition of some American "pep" and some humorous Hirsch-like H. Levinthal's famous collection of sermons, entitled "A New World is Born." Is a good example of that Americanized exegesis.

If the dreams of Zionist

visionaries included a revival of Bible study, they certainly could not have dreamed of the continuation of the German species of Bible criticism. A number of years elapsed, however, before the first important edition in this field appeared when the late Prof. M.D. Cassuto, published three books of his commentary on the Torah which destroyed scientifically a great number of the accepted "truths" of Bible criticism. Cassuto's commentary was unfortunately interrupted after the second book of the Pentateuch by his untimely death, but his theory on the Documents of the Pentateuch is the original contribution of Israel scholarship in this field.

### New Way of Study

However, there is another aspect of Biblical scholarship which has been flourishing in Israel for the last 10 or 15 years, an example of which is now being presented in English in "Meditations on the Torah" by Rabbi R.S. Jacobson. In the center of a topical problem, around which the commentaries of many generations form a complete framework in which every single phrase, and often even

every word, fits in automatically. This method of reading one's Bible has become popular in many circles in Israel, thanks to Dr. Nehama Leibowitz, Israel Prize winner for 1954. That untiring scholar, who is considered the pioneer of this new method of the study of the Bible, shares her abundant knowledge with thousands of students through her printed weekly "sheets" and her many public lectures.

Rabbi R.S. Jacobson's book, first published in two Hebrew editions under the name "Bimah H'Mikra," is, however, the first attempt to present a commentary on the Torah in book form. This presentation in Hebrew has helped a great deal to bring the new method into many circles which did not know it hitherto. It gave them a new "way of learning," endowed with much beauty and intellectual enjoyment.

Friend and pupil of the author, Rabbi Z.W. Gottlieb of Jerusalem, has undertaken to render this book in English. He has chosen, according to the author, on account of his familiarity with Biblical and Talmudical studies, and his experience as a rabbinical teacher in English-speaking countries.

The English edition of this book, one of the first to be written, translated and printed in Israel on paper produced locally, has every chance to become as popular here and abroad as its Hebrew predecessors.

## Challenge to Tradition

**QUESTIONS JEWS ASK: RECONSTRUCTIONIST ANSWERS.** By Dr. Mordecai Kaplan. Reconstructionist Press, New York, 521 pp. \$4.75.

If Dr. Mordecai Kaplan, the Reconstructionist rabbi in New York, would establish a Re-constructionist congregation in Jerusalem, he would undoubtedly run into as much opposition as Dr. H. C. Brown. But being a storm center is nothing new for the founder of the Reconstructionist Movement, who was put in "excommunication" by the Union of Orthodox Rabbis following the publication of his Sabbath Prayer Book in 1935. Dr. Kaplan, himself, is said to be a strict observer of the mitzvot.

The present book gives answers to 771 questions which Dr. Kaplan was asked by Jews throughout the U.S. who heard him lecture. They cover a wide range—from "How can parents help overcome the reluctance of their children to attend Hebrew school?" to "What can an Israel Jew derive from Reconstructionism to help him live a Jewish life in Israel?"

### Controversial Issues

Reconstructionism rejects the Orthodox view of a supernatural revealed Law and feels that Conservatism, too, has not come to grips with the challenge to tradition. Reform has failed to realize the intimate relation of Jewish religion with Jewish nationalism. Dr. Kaplan's Reconstructionism is a new religion, and a religion that is dependent on the state and partisan politics, cannot be free.

ARYEH RUBINSTEIN

his reply to the question,

"Should we drop Tisha B'Av?" Although we may not accept the fast of the Ninth of Av as it has come down to us, he says, we should use the one-day "hunger strike" as a means of arousing the conscience of mankind—to protest against the belief that Jews are Christ-killers, against the destruction of spiritual life of three million Jews, against the Iron Curtain, against men's reliance on military power.

It is at least doubtful whether such pouring of wine into old bottles will appeal to Jews who feel that the traditional Tisha B'Av has lost its content. His approach is summed up in this passage:

"A dynamic conception of religion is one which treats religion as the result of man's natural need for a sense of purpose in life that would render him worthy despite the evils that man has created. It is so conceived, its function is to inspire men to do their best in all the circumstances of life."

Reconstructionists stress the indispensability of Eretz-Israel as the center of Jewish civilization. But they maintain that it does not follow that Diaspora Jews must migrate to Israel or that there was a Grand Master of the world who said that Jews should not go outside Israel.

Dr. Kaplan has some harsh words on the present relation of the State of Israel to Jewish religion. "On the one hand," he writes, "Jewish religion can be a sincere religion, and a religion that is dependent on the state and partisan politics, cannot be free."

ARYEH RUBINSTEIN

## Round the Bookshops

### Hebrew...

The book doldrums month of August having elapsed, it might be thought that there would be a spate of new books in the shops; and there may be, for all we know; but getting take a look at them is not the simplest thing; school has just reopened, and the shops are filled to overflowing with youngsters who are making all the shopkeeper's attention. So we have had to make do with what we could find, picking up in the shops, and with the books that the publishers have been kind enough to send us direct.

First, from Moshe Bialik, two new volumes: one by the late A.Z. Kahlon, the first volume of *HaMashivim* by Yisrael (The Mesianic Movement in Israel) which has come out some eight years after the author's death. The second volume of this important work will follow in about 18 months or so.

Avraham Abulafia, a poem by Moshe Feinstein, an American Hebrew poet, also deals with an aspect of messianism, and is the story, in poetry, of the wondrous life of a great Jewish mystic who set out to "reconvert" the entire Christian world to the Law of Moses.

The eighth volume of Yehoshua Kaufman's monumental *Toldot HaYehudim* (History of the Jewish People), by Moshe Bialik, IL3500) deals with the Babylonian and Persian periods, with special emphasis on the period of existence in the Diaspora and the Return to Zion, and the period's literature.

David's *Yehuda Yehuda* (1717), edited by D. Kahlon and Z. Shazar, has once again a wealth of literary material; it contains (picking at random): selections from Hama, Shalom, Agnon, Bialik, Shalev and Bergman, Brodsky, Avigdor, Reuveni, Klesner, Shalom, and the President of the State himself.

Operation "Migdal Carmel" is reflected in Yehuda's *Yehuda* (in the Case of Yehuda: An Ode) by a man specially equipped to deal artistically with the subject of the migration of the Yemalites and their

### Hebrew...

From Sifriyat Poalim comes a delightfully produced volume of poems by T. Carmel titled *Shelak Bil'vshayim* (Shelak Bil'vshayim). Moshe Bialik, in conjunction with Masada, offers Heine's *Kavayot v'Nivvutim* (Gedanken und Einfälle), a fine selection of poems translated by Shmuel Perlmutter.

### ...and Foreign

Yehonatan Hamahevet (The Underground Diary, from Polish MS by S. Ben-Avram; translated by Shmuel Perlmutter) is the Yitzhak Katznelson (Ghet Fighters House) covers the period between May 5, 1944 and January 14, 1945. The author, Batya Bernan-Tekim, operated in the disguise of a non-Jew in greater Warsaw and later in the surrounding provincial areas.

Agatha Young's *Scalpel* (Random, IL3500) is a record of the men who made modern surgery the astonishing art which it is today. The lady starts way back when they used a hawk and ends with the noble techniques which cut today. After reading a book like this, any patient will agree that it is a pleasure and a privilege to submit to the surgeon's scalpel.

Equally impressive is Walker Winslow's *The Messenger* (Doubleday, IL3500); it is a record of the men who made modern surgery the astonishing art which it is today. The lady starts way back when they used a hawk and ends with the noble techniques which cut today. After reading a book like this, any patient will agree that it is a pleasure and a privilege to submit to the surgeon's scalpel.

Both these books are very interesting. The irreverence of the Hippocratic oath is a disease caught from Lawrence Larr's collection of essays *Yehuda's Get Me in Sitches* (Popular, 235 pp.), an infectious as they are excellent.

Here we find the patient who was "opened by mistake"; the doctor who found a cure for which there is no known disease; the consultation of a physician; the patient who is sick; the patient with tonsillitis complicated by a two-year-old "fret" bill... But I know that most readers of *The Jerusalem Post* will prefer the first two books mentioned above.

For those who like their medicine fiction, but earnestly dislike the real low-down on what can happen to a good-looking lass when the chips (and the clothes) are down. By one of those strange quirk of Fate so usual in Mr. Robbins' books, she is eventually prosecuted for her horrible crimes by the only man she ever loved. Is it true to justice or to love—or does he find a satisfactory compromise? I read this gripping novel right to the end, and found out.

Daniel Hammert's *Red Harvest* (Penguin, 235 pp.) was his first book. It originally appeared in 1929, the good days of prohibition, when a drink was a drink, I know of no thriller which contains so much liquor and blood, the entire town of Polonium being a still in a rattle through the brilliant machinery of the protagonist, who hires himself to clean up the town, and does so by washing it in blood.

By comparison, Allan Vaughan Elston's *Forbidden Valley* (Pocket, 235 pp.) is tame, although there are a fair number of killings and the tension is maintained throughout.

PHILIP GILLON

A HAPPY NEW YEAR

to the State of Israel and its citizens, to our relatives and friends in Israel and abroad

Leon Blum and Family



M. Adon. One of four paintings by contemporary artists selected by Cassa for world-wide distribution.

## Ghost Writers in France

By ANNE PURVIS

NOT long ago a Paris publishing house refused a second novel by an author whose first had been successful, and then when the book was published elsewhere, protested that apart from the title this was scarcely the same book. It is only now, however, that the French sometimes do say, no doubt to increase their sense of outrage—"re-written." This set off an enjoyable discussion about the French literary underworld, which has just been delightfully topped-off by a knowledgeable article in the current issue of *France-Observateur*.

The inhabitants of this underworld are called "negres," which presumably means "ghosts." "Negres"—and here it may be said that such words in French carry virtually none of their English connotations: the French and their subjects in their erstwhile Empire have never been inhibited by circumlocutions, and talk as a matter of course about "les Noirs."

Negres are men who put their pen, not their name, to anything they can sell. They are not a recent development, but their whole literary history can, *ipso facto*, never be told—only the other day I discovered that Apollinaire, the French poet, wrote a series of rather pornographic novels; the first when he needed money, the rest, it seems from simple enjoyment.

It is only, however, since education and publishing took on what might be called an industrial scale that negres have come into their own. The writer of the article in *France-Observateur* says that by temperament no negre ever works more than five hours a day, but for a page of his work he will be paid 10 francs. The writer of the article in *France-Observateur* says that by temperament no negre ever works more than five hours a day, but for a page of his work he will be paid 10 francs.

Cur and Willy

Curnosky, who has died in his eighties, was well-known as a writer of "cur" stories, less well known as something of a nobleman among negres. Long ago, "Cur"—a French man who took the Polish name of Cur, and was particularly bored; so they killed off the hero, and to hamper any risk of resurrection, also married off his widow. The book was still 80 pages short of requirements, and this, according to "Cur" made Willy even angrier than the loss of his hero. Curnosky refused to write any more, and Willy gave "Cur" 24 hours; during which he fortunately fell in with a friend, just back from the French East, who gave him a small sum, to write an account of his travels there. The book sold in its thousands, and no one seemed to notice the irrelevant *Cur*, and so I criticize it—Middle East.

Productivity

Paris has also been shocked, in a rather admiring way, recently, by the efficiency of another man who, anxious to write a vast novel about the noble families of medieval France, and aware he would not learn enough about them fast enough, secured an advance of 10,000 francs from a publisher, and employed a team of eight or nine people, to do the research which he committed, and to do the first drafts of the writing, which he corrected. Ten little negres in fact.

Stamp of the Week

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This year's is reproduced here. It reveals two interesting facts of postal history: first, that there was a Grand Master of the Post in France as long ago as the 16th century. His name was Francois de Tudesq (1620-1637) and he is the character on the left-hand side of the stamp; secondly, that the postmen he employed were hasty fellows who knew not only how to ride a horse, but how to wield a sword in some cases. Cross-country journeys were a major adventure in those days.

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## HIGHWAYS AND BYWAYS OF LAW

By EUGEN R. MAYER

delightful and instructive book imaginable. Its author, who took silk a few months ago, is an authority on the Roman law, and a master of the obscure and controversial branches of English law. He is also the book review editor of *The Law Quarterly Review*, to whose editor, Prof. A. L. Goodhart, the book is dedicated.

The lighter vein of the law has attracted many of its modern luminaries, from Rudolf von Ihering's classic "Schmerz und Ernst in der Jurisprudenz" (1894) to our own Hebrew "Laughter and Tears in the Courtroom," by Dr. A. Cheshin, Deputy President of the Supreme Court of Israel, whose popular broadcasts on the subject are not forgotten.

One of the most pleasant features of this highly competent and stimulating treatise is its informal liveliness and its lucid way of exposition, more than once recalling the style of classic Hebrew sources.

A suggestion for future editions: many readers, and not only students of law, would welcome a full indication of the many judgments quoted; and, lastly, a question: is the Hebrew term for "jurist" misapplied (as used throughout the book) or misleading (common usage also to be found on p. 77)?

MISCELLANEOUS LAW. By R.E. Megarry. Stevens, London, 415 pp. 25s.

Mr. Megarry's book, subtitled "A diversion for lawyers and others," is the most

It is a measure of the man's importance that after he had been silenced by a malicious fate for eight years, and his influence as a critic had lessened or almost vanished for a decade, his death "the porters were set to work." Rumblings still go on in American literary papers, books appear, and as the "definitive" biography is being feverishly concocted (there had already been several in his lifetime).

In his delightfully written review of Angoff's not in the least delightful "Portrait from Memory" (*The Jerusalem Post*, August 23), Mr. Ribalo says that the Menckens are a family of shattering an idol. I am not a Menckens in the sense here meant. I vehemently oppose many of Menckens' opinions and I am not an admirer of his vitriolic, temperate style, his "wild-swinging" as Mr. Ribalo so accurately says. But apart from the man's having been a personal friend whose kindness, generosity, appreciation have been valuable to me and are cherished, I cannot let an impression prevail that Menckens was an anti-Semite, and that Mr. Angoff has succeeded in "shrinking him to midsize."

What Makes an Anti-Semite?

What is an anti-Semite? What is an Anglo-phobe? I consider that the epithet is warranted only where the person so described has an inherent, an insuperable dislike to the relevant nation, a dislike that is based on that nation's way of life and palpable characteristics. Adverse criticism, even when generalized or venomous, does not make the critic an anti-whatever-it-is.

When he was foolishly accused of anti-Americanism after the publication of his "Journey Down a Rainbow," Mr. Priestley very sensibly retorted: "When Mrs. Smith tells her husband to go and have a hair-cut and have his trousers ironed, adding that he looks a disgrace, nobody accuses her of being anti-Smith. I love and know America, and so I criticize it!" I couldn't agree more.

Most of them tilt at democracy as he is practiced, and some as "agin" something, such as the one against the "biblical" (what an enchanting word!) who read too much and are constantly drunk on books. Together with Alistair Cooke's brilliant introduction to the Vintage Menckens they give a fair idea of that truculent spirit who accomplished so much and was destined to so cruel a fate.

### Last Jottings

At the time Mr. Angoff's book came out, Menckens' publisher and friend, Knopf (a Jew also), published a posthumous volume of notes that Miss Lohrman, Menckens' secretary of long standing, had found in his desk, under the title "Minority Report." They are notions that came to him, were thrown into a bin and used to grind, and who knew Menckens personally also, such as the novelist J. M. Cain, do not find Menckens diminished by this way of jumping to conclusions. He answered: "The baby looked well, and that is evidence; I met my hostess, and I met the baby, and I was married to Smith; but to say that Smith was the baby's father is pure conjecture."

Books such as Dr. Witkon's popular essays and Mr. Megarry's large and learned volumes have this in common that they will increase the common knowledge of the law as an indispensable tool of society. There is no real reason why a lawyer should be a miser, as the historian H. A. Fisher; "bad laws may be obscure and difficult, but good law is organized common sense."

What he heard during the

## THE TRUE MENCKEN

By PAULA ARNOLD

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### What is Adultery?

"Whatever you can do, do it," said Darling J., "as to which I know nothing, it certainly is not water from the fountains. It can be Cologne water ordered and you simply supplied a gallon of water from Cologne, that would not fulfill the contract."

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### Will and Learning

Mr. Megarry by far surpasses all his predecessors in that his book is, as Lord Justice Birrell says in a highly appreciative review, not only entertaining and amusing, but also a work of considerable research and learning. This matter quality is reflected in the meticulous footnotes, Table of Cases and Statutes, extending from 1286 to 1954, a glossary, and a 36-page index which is in itself a treat, with entries such as "impertinent inquiry as to women's" "chastity, unnecessary" "few garage-owners;" "liquor, moral telescope of;" "mantle of Elijah, coupons for;" "reasonable man, judge outside pale of," etc.

"A book of legal wit" is the author's own description of his work, but it is much more than that. It is a witty and witty aid in clarifying a thorny point than many a pedantic footnote, who had with entire success, as to women's "chastity, unnecessary" "few garage-owners;" "liquor, moral telescope of;" "mantle of Elijah, coupons for;" "reasonable man, judge outside pale of," etc.

### Books such as Dr. Witkon's

popular essays and Mr. Megarry's large and learned volumes have this in common that they will increase the common knowledge of the law as an indispensable tool of society. There is no real reason why a lawyer should be a miser, as the historian H. A. Fisher; "bad laws may be obscure and difficult, but good law is organized common sense."

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# A Free and Voluntary Judaism

By Rabbi Eugene Cohen, Editor of The Reconstructionist

THE Reconstructionist movement has been so often misunderstood and misrepresented that I welcome this opportunity to explain it to readers of this paper.

Reconstructionism is in a sense an extension of the Zionist movement. Both distinguish themselves from pre-modern expressions of the love of Zion in that they represent the determination of the Jewish people to effect their own political, cultural and social redemption.

Throughout the long centuries, our fathers yearned and prayed for a miracle that would bring a redeemer to Zion in the person of the Messiah. Zionism, however, envisioned the idea that the Jewish people would have to be their own redeemer. The Zionist Movement considered redemption primarily in political and economic terms; Reconstructionism, however, considered it in spiritual terms.

The Reconstructionist Movement originated in America and was conceived primarily as a response to the needs of American Jewry. Nevertheless, as I shall endeavor to show later, many of its principles are as less applicable to Israel Jewry.

Reconstructionism rests on the fundamental proposition that Judaism is the evolving religious civilization of the Jewish people. It is a religious civilization in that it aims to enable Jews through their affiliation with the Jewish people to experience life as possessing supreme value or holiness. It is an evolving civilization in that, like every other civilization, it has responded to new conditions of life and accepted new understandings of the truth from whatever sources they came.

From this general conception of Judaism, the Movement in America has derived certain principles:

1) The Jew constitutes a people, however dispersed they may be throughout the world.

2) The cultural and spiritual center of the Jewish people is naturally located in Israel because it is the land which received its historic character from the Jewish people and in which the Jew constitutes the majority of the population.

Nevertheless, it must be recognized that Jewish communities also exist in other parts of the world, and that they have a right to strive for the perpetuation of a Jewish civilization wherever they are, while participating, as they needs must, in the civilization of the lands in which they live.

**A Spiritual Bond**  
The need of Jews to foster Judaism as a spiritual bond identifying them with the Jewish people implies a reciprocal relationship between the Jewish communities of the Diaspora and that of Israel. Each has needs of the other. Each can learn from the other. The very need of Diaspora Jews to be self-conscious about their Judaism leads them to an analysis of traditional Jewish values of which Jews who live in a predominantly Jewish culture may be unaware. On the other hand, the fact that the Jews in Israel can express themselves spontaneously in the Hebrew language and in the various economic, social and political activities of the State, enables Israel Jewry to make an important contribution to Jews of other lands.

3) If Judaism is to evolve, it must be free. When people think freely, it cannot be expected that they should all think in the same way, or engage in the same religious practices. A free Judaism must be a voluntary Judaism.

It must not depend upon the police power of the State to enforce any of its provisions. The exercise of religious liberties is a corrupting influence in the spiritual development of a people.

We must therefore henceforth be tolerant of various types of Jewish religious experience and religious expression. While acknowledging the right of the Orthodox to maintain their traditional standards, so long as these express their honest conviction, Reconstructionism maintains the right of dissenting groups to develop religion along lines that are consistent with their general view of the world and the place in it of mankind and of the Jewish people in particular.

## Danger to Freedom

Traditionally minded Jewry will no doubt see a danger in such freedom, which implies diversity. They will wonder how the continuity of Jewish life can develop and how the unity of the Jewish people will be achieved under conditions of such freedom. Reconstructionism, however, is convinced that the right of religious diversity, that unity is based on the feeling of Jews that they can best fulfill themselves as human beings by sharing in the life of the Jewish people. They recognize the past of their people as part of their personal destiny. The survival of the Jewish people is therefore an assurance of the continuity of Jewish history.

4) In order that Jews shall experience in freedom this sense of their identification with the Jewish people, it is important that, wherever Jews live, they shall be organized in democratic communities which afford an opportunity for every school of Jewish thought to express itself. In such communities, Jews will co-operate for common purposes, while respecting the rights of ideological groups to advance their own specific Jewish ideologies.

5) As an evolving Jewish civilization, Judaism in our day must be preserved against the tendency of some Jews to regard the State of Israel as the only valid expression of Jewish life. After all, the State of Israel includes Moslem and Christian communities, and what binds the Jews of Israel to those of the Diaspora are precisely those spiritual ties to which we have referred. Neither Israel Jewry nor Diaspora Jewry can afford to "go it alone."

Each has needs of the other, and it is important that channels of reciprocal influence between them be kept open. Moreover, it would seem that Israel Jewry is very much in need of a liberalized conception of religion. At present, the population seems mainly to be divided between Jews who would preserve the traditional Jewish way of life by political sanctions and Jews who have no use for religion altogether. I have found, however, in my contact with Israel Jewry, that there are many who, while eager to preserve the values achieved by past generations of Jewry, feel that recognition must be given to contemporary thought and experience. The living generation must assume responsibility for the kind of religious thought and life which need to be perpetuated.

We cannot afford to live wholly on the momentum of the past. However reverent we may be towards tradition, we must feel free to reinterpret it in the light of modern experience. A new type of synagogue is called for, based entirely on devotional forms of worship which do not violate the intellectual integrity or the aesthetic taste of modern Jews.

To say this does not mean that such synagogues should adopt the precise pattern of worship which Jews of the Diaspora, even Reconstructionist Jews, find satisfying for their own religious needs. What I am pleading for is a type of synagogue that will look upon tradition as a resource, rather than as a restriction, and will rethink seriously its religious position in the light of whatever truth modern experience has revealed to us.

Our hopes for the coming year are that there will be an indigenous demand for this type of synagogue in Israel. I am confident that if those Jews who are religiously inclined but are dissatisfied with prevailing authoritarian forms of Jewish religion will seek for themselves new modes of expression, they will be rendering a service not only to themselves but also to Israel Jewry.

Our sages have said that "ha'ba' shanah yom ha'hashamim" (if one seeks to purify himself, he is given divine aid). A conscientious effort to achieve a religious form of expression that is sincere and is relevant to the needs of modern men and women is bound, in the long run, to succeed.

# PRIESTS AND SECULARARISTS

By ARYEH NEWMAN

IT is not easy to approach religious issues in Judaism without passion or prejudice. Especially these days, it is hard to find a writer or thinker in Israel who can resist the temptation to see the Jewish people as falling short of a particular preconceived approach to the subject.

The real Israel of flesh and blood is a very different thing from the utopian dream of both rigorous pietist and latter-day Socialist.

Everyone of us tends, quite rightly, to regard the State of Israel as falling short of any grand Messianic imaginings. Such a critical attitude is certainly far healthier than a complacent glorifying in what has been achieved. But criticism, to be constructive, must beware of clichés and slogans, even if they are such grand ones as "individualism" and "democracy," and relate them to the facts of the situation, however unpleasant they may be.

It is a tragic irony that the return of the Jewish people to its own land and the gaining of its independence have coincided with the existence of a deep spiritual cleavage within its midst. The very basis of the factor preserving its integrity through thousands of years of exile — an all-embracing, uniform, religious discipline under God — is questioned. But no substitute beyond a nationalism of self-interest, language and a thousand different subjective and selective adaptations of tradition has emerged. Israel is being created out of a medley of tribes united by no bond save the Jewish way of life as conceived in Rabbinic tradition over the centuries.

However unwelcome the truth may be to Western educated and assimilated "secularists," the common denominator uniting the Yemenite immigrant with his North

African, Israeli or Anglo-Saxon brother is the Torah — the authority and customs of traditional Judaism — not a 19th century chauvinism, nor even Hebrew, divorced from the religious traditions for which it is the medium.

The very irrational choice of the Holy Land for this great experiment of Messianic return implies a positive recognition of continuity with the Jewish and traditional forms of life.

In the circumstances, any justification, practice or custom which still underlines our common identity, which still recalls the unbroken cultural and spiritual unity that cemented together the dispersed of Israel should be cherished and assiduously cultivated.

The real criterion of value is the general welfare. This was said by Maimonides almost eight centuries ago in explaining the reasons for the laws and customs in the Torah. All cases cited in evidence of the unfitness of Rabbinic law today are adduced from the isolated exception, the "hardship" case.

**New Enactments**  
This is not to say that there is no room for adding new provisions and enactments. Rabbinic law is flexible and every generation has seen new instruments devised to meet new situations based on existing principle.

The stimulation of such measures has always been a legitimate feature of Jewish religious jurisprudence and it is to be hoped that it will never cease. Anyone who studies the hundreds of religious decisions reached by Rabbinic courts since the emergence of the State cannot fail to be impressed by the flexibility, vitality and mature wisdom of Jewish religious law bearing out the Scriptural statement:

"For this is your wisdom and your understanding in the sight of the people, that when they hear all these statutes which you say, surely this great nation is wise and understanding people." (Deuteronomy IV, 6).

The Sages in the Talmud commented on the Scriptural phrase "Ye shall live by them" (in reference to the divine commandments) — "and not die through observing them." Human welfare is supreme. True Judaism has no taboos, but certainly do not endanger human welfare, their purpose being the cultivation of holiness, spiritual life, the integrity of family life. Individual passion often conflicts with the standards of society, which may or may not appeal to human nature.

Where indeed would we be if everyone could marry whom they fell in love with? No such thing exists anywhere in the world. If Judaism had, indeed, given way to the convenience (note — not welfare) even of the minority, we would have remained worshippers of the golden calf and disappeared from history with the rest of the idolaters of antiquity. In the Diaspora it is the convenience of a tiny minority which has to be balanced against considerations of the welfare, not only of the majority of Jews in Israel, but Jewry abroad.

For example, "civil" marriage and the intermarriage that is its concomitant, if permitted in Israel, will surely give the green light for increased intermarriage abroad with a "kibbush" from Israel.

In actual fact it is not so even the so-called "orthodox" or observant Jews that are affected, however much they may be shocked at it. The latter will always preserve their Jewishness intact within their particular narrow circle. It is indeed the Jewish masses both in Israel and in the Diaspora who are in danger of being lost to the Jewish people if the stimulus given to their further development from points of contact with the Diaspora is cut off. The observant might retire still further into their shell and the stage may very well be set for another Messianic struggle between "Galileans" and "Hed-

donians," instead of us getting on with the job of building a strong Israel, sacrificing the convenience of the few in interest of the unity of the many.

Rather than be preoccupied with the alleged views of Rabbinic law and its so-called threat to individual freedom, it would be far more useful to share the concern of Israeli thinkers and educators of varying schools of thought for the spiritual future of the young generation and their apprehension regarding the dangers of Levantinism and cultural emptiness.

Jewish observance, the iron definitive quality of Torah ordinance or Halakha is needed in Israel to preserve Judaism, just as it was needed before the emergence of the State. If it cannot find the true God, youth will look to their gods and for want of a spiritual anchor and a definitive and meaningful way of life, will accept ideologies and philosophies of extremes that are dogmatic exclusives and un-Jewish. Things have come to a sorry state when Judaism — a faith and way of life that has stood the test of millennia and has given the world its system of ethics and true conception of freedom — is being reduced to individual whims and fancy in the name of "democracy."

**Illusory Shackles**  
The task of the progressive Jewish educator in Israel is to free the future generation from the illusory shackles of an outworn Judaism, from the ghetto of Mendele and the Hasidic literature, but rather in finding ways and means of introducing into the general school system an agreed programme of Jewish education, strengthening the bonds of tradition and restoring the Bible to its rightful place as the source of living religious values and to its original significance as a Divine record and authoritative guide to everyday Jewish conduct.

Nothing is achieved by watering down the Bible and cognate works, treating them merely as great literature, as "Shakespeare" in a set of places, collections of Jewish folktales and heroic legends and yet allocating to them the lion's share of the school timetable. The child is merely burdened with the necessity, dimly understood by him, of cramming "classics" robbed of their original fascination and authentic flavor as containing the recipe of Jewish living from birth to death, a role they fill for the minority who go to religious schools.

It was Bialik, the greatest literary figure of the Jewish renaissance, who called for a return to mitzvot, to Jewish precepts, to immutable standards of practice, disciplining and moulding the character, rather than sentimentalizing Jewish "values" and subjective ephemeral interpretations of Jewish action which he saw disintegrating the unifying tradition and treasure of Jewish centuries. No, it is not theology that is rampant in Israel but an undue readiness to turn Jewish religious practice into a museum relic, leaving a spiritual void in the hearts of the youth and destroying the basis for that all-embracing unity between the varied elements that are coming into Israel.

With the help of thinking Jews everywhere of all parties and trends, the day will ultimately come when, as the prophet Malachi (Chap. IV) phrased it, the hearts of the fathers will be turned to the children and those of the children to the fathers. Freedom will indeed be the cry, but the "freedom" treated in the tablets from Sinai (the word of Halakha) and Bialik's plea in "Halakha and Agada," "Ha'venida oleinu mitzvot" (impose religious precepts upon us) will be restored.

THE squabbling about the building license for the Reform temple in the archaeological section in Jerusalem here no relation whatsoever to any religious problem and had no connection with any contest of beliefs or values. It was the usual jockeying of political parties for positions of strength and influence, and for safeguarding certain monopolies in public functions. This is not meant as a judgment of values — it is a statement of fact which does not implicate the exaltation of one trend or the condemnation of the other.

It is, of course, quite meaningless to judge Reform by standards of belief and behavior of Orthodox. Orthodoxy for that matter, Orthodoxy by the standards of belief (or disbelief) and behavior of non-Orthodox.

Indeed, all discussion of the historical function of Reform in Judaism, whether it was or is a destructive or a constructive phenomenon, whether it has a survival value for Jewish religion, whether it is useful or harmful to the national or political ends of the Jewish people — should be ruled out. For it confuses the religious discussion into a duo-political one and to void it of any religious content. For religion is not a word, and never was word, ever can be word, means for attaining any end or doing any good; either it is the end and the good itself, or it is meaningless.

**Changes in Form**  
Therefore, Reform should be judged solely by its own definitions of itself as a religious phenomenon and by its own explanations and justifications of the changes it produces in Jewish tradition and values.

The explanations and justifications given by honest Reformers — and which none has the right to doubt — can be reduced to one point: deep changes in the traditional form of worship and way of life — whether few or many — are given an adequate outlet for religious cravings and wants and give emotional and/or intellectual satisfaction to needs frustrated by the modes of expression of the traditional, historical, Halachic Judaism.

But this same explanation and motivation clearly marks Reform as a non-religious movement, even anti-religious psychological and sociological trend, as an open rebellion against religion in every meaning of the word. Reform means giving primacy to the satisfaction of human wants and needs over the fulfillment of a duty imposed on human nature and human interests by God.

Even the literal meaning of religion (in Latin) is "binding" — it is the subjugation of man, his wants, interests, needs, capacities to a non-human authority. To put it in a different way, religion is theocratic and views man as an instrument; Reform, on the other hand, is anthropocentric and views man with his wants and aspirations as an end.

Therefore, Reform is not religion at all but a human function analogous to medicine, social welfare, art, amusement, etc. — all very legitimate, respectable and useful activities and manifestations of man's mind and activity, but just man's mind and activity.

Religion is nothing but the worship and service of God, a worship and service which is viewed as the one and only value, whether man likes it or not — just as serving one's country and defending it is recognized by a patriot as the supreme value, whether it gives him satisfaction or not; Reform is nothing but one of the many expressions of worshiping and serving man. Doing one's duty asks for no satisfaction; satisfaction and pleasure — even pleasures of the intellect and the soul — bear no relation to duty. Making religion a means for satisfying man makes man the measure of all things, following the atheist Protogoras; the whole of any expression of religion is the denial of the claim of man — who is but the image of God — to follow his own

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The message of the Prophets does not make sense if it is not viewed as derived from the Torah and leading to the Halakha. "Prophetic Judaism" without the Torah preceding it and the Talmud following it is just literature, a literature which can hardly stand competition with Aeschylus and Sophocles, with Shakespeare, Goethe or Pushkin. Viewed historically, the Prophets were complete failures: they did not succeed in convincing anyone or in converting anyone; the establishment of a God-fearing and God-worshipping people was the achievement of the Halakha.

Rosh Hashana is the proclamation of the kingship of God and the predestination of man before God. Rosh Hashana has as its meaning if man considers himself sovereign to decide upon his relations to God. The Reformers of the Bible that are read on the two days of Rosh Hashana have the deepest meaning: the repudiation of Hagar and Ishmael by Abraham, the sacrifice of Isaac proclaiming the abrogation of all human ties and the annihilation of all human values for the sake of the fear of God and the love of God. These are the values which Reform repudiates.

Religion — especially Judaism — is not morality. It is all the millennia of the history of Judaism, Jews never expressed themselves as Jews in their life struggle and death in ethical but in Torah and Mitzvot. No prophet ever appealed to the human conscience. Biblical Hebrew lacks a word for "conscience."

Religion recognizes the whole of man, in all his physical and psychic manifestations, as a feature of nature, as one of the creatures; religion does not oppose the "instincts" to the "reason," but God to nature, which includes man. Religion attaches man to the supernatural solely by the worship and service of God; it does not believe that man can be detached from his animal nature by following his "mind" or his "conscience."

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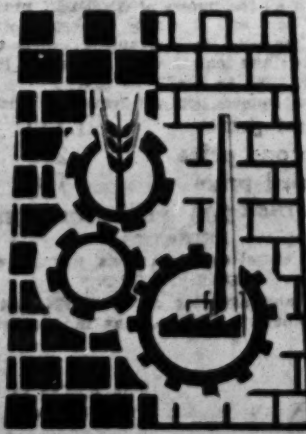
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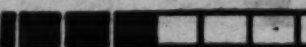
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In the Spirit of the New Year

# SACRIFICE IN OUR TIME

By PINHAS H. FELI

THE Shofar as the central symbol of the Jewish people, among other things, the ram which replaced Isaac on the altar at the time of the Akeda, after Abraham and Isaac alike had successfully passed the trial and proved that they were ready to offer to God's will the most important value they possessed in life — the very life of this only beloved son. The Akeda, the offering of Isaac on the altar in obedience to the will of God, has since become the paramount expression of Jewish martyrdom. When Jews convened in the synagogues on Rosh Hashana, imploring God to have mercy on them "for the sake of the slaughtered son," their minds would turn to many other young and beloved sons who had offered their lives when God willed it. Jewish martyrdom throughout the ages drew its might from the story of the Akeda, which is recited daily in the prayers. The early Rabbis of the Talmud as well as the later commentators of the Tora even free folklore have elaborated, interpreted and re-interpreted the story, seeing in it the prototype of the Jewish attitude to life and to the things in it, which are more valued than life itself.

Yet, strange as it may seem, the most penetrating analysis and evaluation of this story comes from the pen of a great non-Jewish religious thinker and 19th-century Danish philosopher, Søren Kierkegaard, whose writings have a direct bearing on some of the modern or even modernistic philosophic trends of our own times.

Once upon a time — writes Kierkegaard in his "Fear and Trembling" — there was a man who as a child had heard the beautiful story of how God had tempted Abraham, and how the Patriarch had withstood temptation. When the child became older, he read the same story with even greater admiration, for life had separated what was united in the pious simplicity of the child.

The older he became, the more frequently he reverted to the story. At last, in his interest, for it, he forgot everything else; his soul had only one wish — to see Abraham; one longing — to have been witness to that event. His desire was not to behold the beautiful country of the Orient, or the earthly glory of the Promised Land, or that suffering couple whose old age God had blessed, or the venerable figure of the aged patriarch, or the vigorous manhood of Isaac whom God had bestowed upon Abraham — he saw no reason why the same thing might not have taken place on a barren heath in Denmark.

His yearning was to accompany them on the three-day journey when Abraham rode with Isaac before him and with Isaac by his side. His only desire was to have been present at the time when Abraham lifted up his eyes and saw Mount Moriah afar off, at the time when he left the tent behind and went alone with Isaac up onto the mountain; for what his mind was intent upon was not the religious act, but the religious act as it was lived.

Not an Exegete  
 "That man," concludes Kierkegaard, talking of himself in the Preface to his "Fear and Trembling," "was not a learned exegete, he did not know Hebrew; if he had known Hebrew, perhaps he would easily have understood the story and Abraham."

Nowadays, "Kierkegaard's words are to be found in Hebrew translation. Furthermore, the 100 years that have elapsed since these words were written have seen the birth of an independent Hebrew-speaking and Hebrew-thinking nation on the earthly glory of the Promised Land." On the forthcoming two days of Rosh Hashana, thousands of Jews will convene in their synagogues in town and villages bearing renewed Biblical names. They will hear with "fear and trembling" to the voice of the ram's horn, sounded to recall the offering of Isaac on the altar.

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Hadramut festival. Jews in the traditional white robes which are obligatory for them during the penitential service, at their devotions on the New Year. Photo by Stenmark.

## Secrets of the Shofar

By LEON BEN-SHIMON

IN the popular imagination, the Shofar is almost synonymous with the shofar. The children look forward to its trilling blast, Jews everywhere pack the synagogue, silent and tense at the solemn moment of its sounding. From the point of view of that which is explicitly written in the Scriptures, the first day of the seventh month — the "day of the blowing of trumpets" — is indeed, characterized only by this one specific observance over and above the precepts of "solemn assembly," "cessation of labour and special sacrifice applicable to all Jewish festivals. There is not even any mention of the New Year commemorating the day of creation on which all human beings are judged.

But it is a long road from the bare, cryptic mention of shofar in the Torah to the precise regulations governing its implementation

and insuring its uniform, solemn and appropriate character in all the scattered congregations of Israel throughout the ages. The oral traditions regarding its observance were transmitted down the centuries, crystallized in the Mishna of Rosh Hashana by Rabbi Judah HaNasi in the second century, and finally formulated in the great codifications of Jewish law. As a result of these precise regulations, Jews all over the world take the same shofar and sound it in accordance with ancient precedent and with only the slightest variations.

Which is all-important — the sounding of the shofar or its sound? The sound is hearing the blast. The man who blows with his ear stuffed up with wax or cotton wool has failed to perform his duty, while the thousands of worshippers in the synagogue who come to hear the shofar but do not sound it have performed the duty required of them. In blowing the shofar, it is essential that the mouth come in contact with the shofar mouth with no foreign body intervening. The sound produced must be clear and no other element must spoil the purity of the tone. An echo of the shofar blast, or its sound from a deep pit where the shofar is blown, does not satisfy the ritual requirements. This incidentally would seem to disqualify for ritual purposes any artificial amplification of the shofar sound via a microphone or other mechanical device.

Must Pay Attention  
 But it is not sufficient merely to "hear" the shofar. The worshipper must pay attention, or, in the words of the Mishna, "direct his heart" to carrying out the religious duty of listening to its notes. Thus, if he were passing by or living near a synagogue and he happened to hear the shofar being sounded but did not direct his heart in the proper manner, he has not fulfilled his duty.

The Mishna follows this ruling with a digression illustrating the importance of religious devotion of spirit over letter and heart over ritual. "Did the hands of Moses make or break the battle?" asks the Mishna with reference to the fortunes of the battle of Israel against Amalek after the crossing of the Red Sea, and the holding up of Moses' hands ostensibly to restore the abiding tide of the battle. "But such time as the Israelites directed their thoughts on high and submitted their hearts to their Father in heaven they prevailed, otherwise they were defeated."

Ritual and ceremonial were the outer husk for stimulating and preserving the inner core. The Mishna details all the minutiae of the shofar rite and the external requirements of ritual validity only to conclude that so long as Israel directs her thoughts on high and submits her heart to her Father in heaven she will prevail. The letter was important to create the spirit, but without the spirit there could be no letter either.

The number of blasts was multiplied by the Talmud in order to account for all the variations in vogue and make

practice finally uniform in all congregations. Basically, there are three shofar blasts, exegetically derived from a triple mention of the word *trua* in the Torah. This blast, however, was not performed by all in the same way. Some employed a trilling sound, which we call simply *trua* (the word means "broken"), others a wailing note, or *shavrin*, and yet others a *shavrin-trua* — a combination of both. By using all three, we take into account all the ancient usages. In addition, each set involves introductory and concluding straightforward notes, the *tekia*.

The shofar itself has to be made of a ram's horn, recalling the sacrifice of Isaac and not from that of a bull which bears an unpleasant association with the sin of the Golden Calf. The shape, bent and not straight, is similarly symbolic, standing for the suppliant's submission to God on the day of judgment.

Women Not Obligated  
 Women are not obliged to participate in the shofar rite, just as they are, in accordance with Jewish law, free from all those observances limited to a particular time. But Jewish women have not taken advantage of this dispensation, voluntarily shouldering the solemn duty of listening to the shofar blast.

The shofar rite may be performed during the shofar of the religious court, or the day of Rosh Hashana, unless of course it falls on the Sabbath. Only in the Temple or in the precincts of the religious court could the shofar be sounded on the Sabbath. Jerusalem was accorded a special privilege, as is stated in the Mishna, over and above the religious court in that the shofar could be sounded on the Sabbath in the whole city from whatever point Jerusalem was viewed, the shofar audible and the capital accessible, i.e., where no river or brook intervened.

Although, as Maimonides observes in his Code of Jewish Law, the Talmudic appendix no reason for the injunction to blow the shofar on Rosh Hashana, the implication which may be read into the blowing of "trumpets" (Leviticus 23: 24) is "summoners — wake up from your sleep, search out your deeds and repent of your ways and remember your Creator."

Therefore, a man should regard himself the whole year round as if the verdict on his behaviour was equally balanced. If he committed a sin, he has thereby turned the scales against him and brought destruction on it. But if he performed one good deed he has redressed the balance in his own favour and that of the world and brought blessing and to his salvation and deliverance.

But why particularly on Rosh Hashana? Here, again, we may turn to Maimonides for enlightenment. Repentance is indeed laudable the year round, but repentance are especially appropriate on the ten days from Rosh Hashana to Yom Kippur when, as the Mishna phrases it, mankind is judged and passes before the Divine arbiter like a flock of sheep, and a new cycle of seasons begins. During this period, the individual's sincere prayers to God are immediately answered.

The Rosh Hashana of our day has one great advantage over those of a decade and more ago. A Jewish nation in its own State may give, in the light of Maimonides, a statement of the Talmudic dicta on the subject, a different emphasis to its repentance.

Every man, says the philosopher, has good deeds and bad. He whose good deeds are more than the evil ones is accounted righteous. And the same thing applies to the State. If the good deeds of its inhabitants are more than their evil ones, it is a righteous State. But this evaluation of good and bad deeds, Maimonides continues in his Laws of Repentance, is no arithmetical calculation of quantity. There are good deeds that outweigh many bad ones and vice versa: "This calculation is only made by the All-Knowing One, and it is He who knows how the account of good and evil deeds is drawn up."

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# Standards of Living

By CHAIM LUTZ

BEFORE the inception of the State, two standards of living existed in this country, that of the Arab worker being lower than that of the Jew. The Jewish immigrants, who came from Europe and from the middle classes, thought that this was only natural, ready as they were to live in huts, eat bread and olives and discard every vestige of dress and furniture, they would not live without newspapers and books, or without schools for their children. Moreover, from the beginning the hardships of pioneer life were confined to the parents; the children had good food, modern medical care and all the benefits of an education.

Thus, even the strictest Jewelling down of the Arab worker's demands much higher than those of his Arab comrade. From this cleavage stemmed the fight for organized Jewish labour in Jewish enterprises, which was never completely won until the Arabs fled in 1948. Where Jews had to compete with Arabs — in certain Mandatory services, for instance — Jewish labour was often subordinated.

While the low standard of the Arab worker made life difficult for his Jewish comrade, it made it easier for the middle classes. They had cheap food, grown by the local Arab or imported with the unlimited means of the sterling bloc. In mixed towns and villages they often had cheap help. Taxes were low, and the general mode of life being modest, there was little need for display.

Then as now, the community as a whole did not live on its own earnings. Development, the training of skilled workers and the acquisition of land demanded sums which could only be paid abroad. But some far-sighted thinkers had discovered by the beginning of the Third Aliya that the economic fate of the community depended on a standard of living commensurate with its output. Eliezer Volcani warned very early that "the Yishuv investment on the Jewish level and produced like a folk." If this was an overstatement it nevertheless pointed out the central problem of the time, which, fundamentally, has not changed since.

## Living Beyond Means

No one denies any longer that our community as a whole lives on a higher standard than it can afford. The proof is in the balance of payments. A country which earns roughly a third of its needs in living much better than it should. But what about the standard of the various social classes within the community? Who lives better than he did ten years ago, and who worse?

It is safe to say that the bulk of those immigrants who came without possessions and have been settling here during the past few years enjoy a higher standard than they had in their countries of origin. An inhabitant of a Moroccan town, a Jew who came to the Galilee or a house in the Galilee region or somewhere in the Negev has a better dwelling, a more balanced diet, better schooling for his children and medical aid that he had before coming here. He will not always acknowledge the fact, for his new way of life is at times so difficult that he often sees the time when he sold a few loaves of bread in the streets of a Moroccan town as the golden days when he did not have to bother about output, toll in a blazing sun in summer, wad, through mud in winter or see the bewilderment of his children, who being home from school new ideas as well as requests for money, pencils and books.

Members of the middle classes from Western countries will generally complain of a lower standard of living, although their present income may appear higher than what they earned abroad. They are used to larger, although less well equipped houses; they miss domestic help, which is almost non-existent in the Orient, and they find earning less easy. A middle-class family from Baghdad now living in cramped quarters will miss cheap meat and cheap help despite the electric boiler and the refrigerator. This brings us to a strange



Cotton picker from Turkey working in the fields of Bet Yosef settlement in the Vale of Zebulun.

trend of our present way of life. We suffer from considerable unemployment, both open and disguised by emergency jobs. But working women are becoming as gadget-conscious as the American housewife, and kibbutzim compete with industrial and office managers in the search for labour-saving devices, even if this means huge investments. This is one of the effects of high wages — high in relation to output — and it has reinforced the trend to push on with investments without regard to profitability.

The upward movement in this country's standard of living over the past 20 years has been most pronounced among the newly rich. They are probably less numerous than conspicuous but they set an example in dress, entertainment and display which can be felt throughout the upper layer of the working-class. In one worker's suburb I know of where the housing-company had put up buildings equipped with the bare necessities, the inhabitants could each other in tiling their bathrooms and kitchens, installing refrigerators and washing-machines. If incomes did not cover these investments help was solicited from families abroad.

Israel's social ideology derives mainly from the "first-phase" thinking of the European labour parties. The notion of a "fair wage" has fulfilled an important task in giving the workers among the old-timers their present standard of living. Topped by the institutions of the welfare state, it has burdened the economy with a first mortgage which has to be met in preference to other expenses.

## A Fair Wage

A DEFINITION of a "fair wage" has often been attempted but always remains relative. In a static society, it is determined by tradition; in a changing community by the relative strength of social classes. In the British Press, someone maintained recently that the "planners" in creating new peers in the State did not provide them at the same time with the means to live "like a Lord." This shows the long way England has travelled since the days when the "Lords" not only exercised a strong influence on public affairs but were also in possession of a large part of the wealth of the kingdom.

It is easy to determine the standard of living which a community as a whole can afford. It may consume as much as it produces, provided that enough is saved for investments. However, it is almost impossible to determine theoretically or objectively on what standard the various sections of a community should live. In totalitarian countries this is decreed from above, according to the decisions of the leading oligarchy assisted by the "planners." In a free economy, theoretically it should be determined by the free movement of the working force, supposed to shift

# A Year of Indecision and Concern

By H. ATEN

JERUSALEM Post Economic Editor

ISRAEL's economic history falls into two distinct periods separated by the introduction of the New Economic Policy early in 1953. During the first four years the young state was preoccupied, as it was by the process of physical growth, and could not pay attention to problems of right proportion and equilibrium. An array and administrative apparatus had to be created, wide stretches of derelict land ploughed, settlements established along the new borders, the country's ravaged transport system restored, and — above all — food, shelter and employment provided for the 600,000 new immigrants who had doubled the country's population.

Both consumption and investments were expanded beyond what would have been warranted by the limited means available, and as a result inflation was inevitable in spite of rationing and other controls.

In the second period, changes were noted in all these factors. Immigration receded to a mere fraction of previous figures and most newcomers now go through a screening so that few are al cases and persons unlikely to earn their living are allowed in. Settlement methods also improved and now consist of a more productive period of adaptation was shortened considerably. Most new immigrants were absorbed in local economy and now also out a living with the aid of various subsidies. The big investments of the previous period started coming to fruition and, instead of general purchasing power, development started to pay off in terms of higher production. The State, too, can increasingly rely upon local revenue and balance its budgets. As the gap between supply and demand narrows, controls are relaxed and removed and relative price stability maintained. "Disinflation" — i.e. the excess of domestic consumption over production, supplied by an inflow of capital, not used for investments — was 25 per cent of total consumption in 1951. By 1954, it had dropped to six per cent.

## Towards Equilibrium

This progress towards an inner equilibrium has set the stage for a new turn in Israel's economy, by which it may gradually become equally independent of foreign aid as regards investments, which hitherto have been financed entirely through foreign capital import. The impending necessity to take this turn has often been stressed by pointing to the temporary character of some major sources of Israel's foreign income (American grant-in-aid, German Reparations) and to the insecurity of the income from appeals to world Jewry based as it is on voluntary contributions. The wide gap in Israel's foreign currency budget — amounting to \$250m. — \$300m. a year — has always been the major concern of the country's economic planners, and strict economy in foreign currency spending a paramount principle in all development projects. It has been proved, however, that no

substantial reduction of the gap could be achieved by foreign currency control and by further expansion of local production unless special measures are taken.

On the face of it, non-essential imports could be controlled while a heavier output of goods would leave a surplus for selling abroad, thus helping to increase foreign currency income. In actuality, however, the demand for import goods — not only luxuries, but also raw materials and equipment — grows as domestic production expands and cannot be curbed by controls without causing shortages and bottlenecks. Exports on the other hand, cannot increase very much, for high employment coupled with a steadily advancing standard of living generates a steady flow of domestic purchasing power which absorbs the bulk of the increase in local production.

Moreover, export is not necessarily a quantitative function of production. In Israel net investment (including building) accounts for approximately 25 per cent of the total national income (as compared with six to eight per cent in such countries as Britain, Canada and the U.S.), while total investment activities run up to over 30 per cent. The share of the services is also disproportionately high. Thus, a very large part of Israel's population is employed in trades and industries which local producers cannot export, and of the remaining groups, only a small fraction produces goods that are more or less suitable for foreign markets.

## Trebling Exports

The trebling of exports that would be necessary to offset the expected drop in our foreign currency income would call for a major change in Israel's production pattern and hence in our occupational structure. This could only be achieved by putting high incentives on export industries, i.e. making them more lucrative for both investors and employees, contrary to the present situation, in which imports, investments and services are the most remunerative trades.

Further, if the additional export proceeds are to be used to finance investments and not spent on consumption, saving should be made worth while and a higher standard of living (either private or social) discouraged, i.e. making them more lucrative for both investors and employees, contrary to the present situation, in which imports, investments and services are the most remunerative trades.

The two points can, of course, also be viewed the other way round, for only by limiting imports, investments and monetary incomes can the voracious expansion of the local market be stopped and production compelled to divert their energy and capital to the much more exacting markets in foreign countries.

While the New Economic Policy was mainly concerned with balancing the budget, curbing credit inflation and achieving an equilibrium between money and goods, this time bold steps seem in place to put an end to the perpetual domestic boom by causing industrial dislocations, income disparities and economic



Mr. David Horowitz, Governor of the Bank of Israel, explaining currency problems to President Ben-Zvi in the vault of the Bank.

mis shifts that will expose local producers to the cold winds of international competition.

It became evident that a new, dynamic economic policy was required when in the course of 1953, the artificial fillip given to exports by devaluation in 1953 gradually spent its force, while renewed pressure for higher wages and prices developed on the domestic market and could only be kept in check by means of special subsidies and trade union restraint. Private compensation payments from Germany have

also become a factor of major importance, boosting consumption and investments and undermining price stability.

The first official warning about all this was voiced by the Governor of the Bank of Israel back in March, 1953, but no policy decisions could be made during the General Election campaign and the formation of the new coalition Government that occupied most of the year. In November, the Governor of the Bank of Israel published another Special Report in which he showed that monetary cir-

ulation had soared above production volume, and urged the Government to put a ceiling on monetary incomes, actively assist saving stream investments according to sound business principles, and accumulate surplus reserves in both local and foreign currency.

A much more radical programme was published by Professor Abba Lerner, who would abolish the traditional Cost-of-Living allowance system and rely solely upon a full employment thus made adaptable to the changing economic requirements.

However, nothing came out of these suggestions, which were naturally received with open hostility by most sections of the public, afraid of being driven out of their present "food" paradises. The Government, too, was unable to make up its mind and did not go beyond rather timid measures, such as the law for encouraging savings, and higher premiums and improved procedures for exports. The trade unions, on the other hand, have discontinued their wage-freeze policy despite warnings by most economists (Contd. on Page 12)

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Managing Director



# Knesset Legislation in 5716 Stressed Finance and Economics

By HENRY BAKER

THE first session of the Third Knesset, which was elected on July 28, 1955, began on August 15, 1955, and ended on July 25, 1956. During that period the Knesset passed 66 laws (including five budget laws), half of which were amendments of existing legislation.

Of the laws dealing with financial matters, which comprise almost one-half of the total, the most important was the Defence Levy Law, 5716-1956, which authorizes the Government to raise, together with the contributions to the Defence Fund, IL75m. for financing the acquisition of arms and equipment and the building of fortifications and shelters.

**Defence Levy**  
The Law requires every person to pay upon his income in the tax-year 1956 a progressive defence levy depending upon the amount of his income, from 2.5% upon

the lowest income to 11.4% upon the highest income. Any sum previously paid as a contribution to the Defence Fund will be deducted from the sum payable under the Law.

**Tax on Key Money**  
The Income Tax Ordinance Amendment Law, 5716-1956, effects amendments designed to improve assessment and collection of the tax. Among the amendments are provisions imposing income tax upon dividends payable from company profits, providing for a lower rate of tax (25%) upon what is popularly known as "key money" if its receipt pays the tax within the specified time, advancing the date for submission of the annual income tax return from August 31 to May 31 and requiring self-employed persons to pay their tax in ten monthly instalments at the rate of 10% of the tax for the year in question instead of

quarterly instalments of 25% of the tax.  
The Urban Property Tax Ordinance Amendment Law, 5716-1956, provides relief for owners of immovable property in respect of urban property tax (payable upon that property). Previously the whole of the tax was payable by the owner. Under the amendment, if the property has been leased for more than three years, the lessee will have to pay a portion of the tax depending upon the number of years of the lease. If that number exceeds 15 the lessee will have to pay all the tax.

**Loans and Savings**  
The Joint Loans to Local Authorities Law, 5716-1956, authorizes local authorities to receive jointly, with the approval of the Ministers of Finance and Interior, in consideration for bonds, an aggregate sum not exceeding IL15 million. The implementation and repayment of the loan will be in the hands of a corporate body appointed by those two Ministers.

The Special Popular Loan (Amendment) Law, 5716-1956, empowers the Minister of Finance, by regulations, to change the procedure for drawing the bonds issued under the principal Law. The present procedure gave rise to considerable public criticism by reason of the concentration of the prizes in a limited number of places and in the hands of persons holding bonds bearing consecutive numbers.

**Rate of Interest**  
Towards the end of the session the Government submitted to the Knesset a draft of a general law dealing with interest. Consequently, on the last day

of the session (July 25, 1956) the Knesset passed the Bank of Israel (Temporary Provision) (Amendment No. 2) Law, 5716-1956, which enables the Government, with the approval of the Finance Committee of the Knesset, to postpone until February 1, 1957, the date when the Ottoman law regarding interest will cease to apply to financial institutions as defined in the Bank of Israel Law, 5716-1954.

**M.K.'s and Notaries**  
As from April 1, 1956, the remuneration of members of the Knesset was raised to IL342 per month, by the Knesset Members' Remuneration (Amendment) Law, 5716-1956. A long overdue amendment was effected by the Fees (Notary Public) Law, 5716-1956, which provides for increases in the fees payable for acts performed by notaries public which have not been changed since they were fixed by the Ottoman Law enacted over 40 years ago, and it empowers the Minister of Justice to change those fees from time to time, by regulations, with the approval of the Finance Committee of the Knesset.

**Other Financial Matters**  
The State Guarantee (Amendment) Law, 5716-1956, provides that the principal law shall also apply to the financial year 1956-57.

The International Financing Corporation Convention Law, 5716-1956, enables the State of Israel to become a member of the International Financing Corporation, the task of which is to encourage investments of international capital in productive enterprises in the states which are members and need such capital.

**Emergency Regulations**  
Four sets of Emergency Regulations had their validity extended until January 1, 1956. Those relating to traffic offences by soldiers were amended so as to bring them into line with the Army Jurisdiction Law, 5716-1956. Those relating to the registration and mobilization of equipment were amended so as to limit the total period during which equipment may be kept under the Regulations.

The Regulations relating to the possession and production of identity certificates were amended so as to require every male not only to be in possession of an identity certificate but also always to carry it with him, and in addition, so as to exempt persons having other official documents with a photograph. The Regulations relating to guarding in the settlements were also amended, while those relating to security zones had their validity extended without amendment.

**Exit Permits**  
The Emergency Regulations (Departure for Abroad) Amendment Law, 5716-1956, amended the principal Regulations by making it a condition for the grant of an exit permit that a person who is in the Reserves of the Defence Army of Israel shall have received a written consent to his departure from the

Minister of Defence or a person authorized by him in that behalf.

Of the remaining laws the most important is the Names Law, 5716-1956, substantially based upon the second chapter of the comprehensive draft Individual and Family Law prepared by the Legal Planning Department of the Ministry of Justice. Until that law was passed the only law in force was a totally inadequate public notice of March 21, 1921, dealing only with the procedure for notification of a change of name. The new Law requires every person to have a family name and at least one first name, and lays down rules for the giving and changing of such names. It empowers the Minister of the Interior to give a name to a person who has not acquired one in one of the ways prescribed.

**Land Law**  
Three laws amended the law relating to land. The Cooperative Houses (Amendment No. 2) Law, 5716-1956, extends until the 30th September, 1956, the date when the conditions for registration without payment of fees must be made, and prescribes the conditions upon which such relief may be granted. The Tenant Protection (Amendment) Law, 5716-1956, extends for another year the restriction upon increases in rent of business premises and provides that the maximum increase shall be an addition of 5% of the previous rent. The Absentee Property Law, 5716-1956, provides that persons who took a lease from the Custodian of Absentee Property any property which was vested in the Custodian by mistake shall enjoy the benefits of the Tenant Protection Law even after the date by which applications for registration without payment of fees must be made.

**Criminal Law**  
Three laws made changes in the criminal law. The Criminal Law Amendment (Crimes committed abroad) Law, 5716-1956, replacing the relevant Ottoman Law confers upon the Courts of Israel jurisdiction to try certain offences committed outside of Israel.

Such jurisdiction will be exercised in respect of two classes of persons, namely, every person, whether he owes allegiance to the State of Israel as a sovereign state, and Israeli citizens or residents or public officers, if their offence is an offence under the Criminal Law Amendment (Bribery Offences) Law, 5716-1952, or any other specified offence which affects the property or rights of the State or of certain specified bodies.

The Area of Jurisdiction and Powers Ordinance Amendment Law, 5716-1956, provides that, for the purposes of jurisdiction, the Courts, every vessel or aircraft registered in Israel, wherever it may be, shall be deemed to be part of the territory of the State of Israel.

The Extradition (Amendment) Law, 5716-1956, provides for temporary extradition in certain specified cases and the transfer in transit through Israel without the consent of the Keren Hayesod Limited, a company formed and incorporated in England, and to grant to such body the same relief as those granted to the Keren Hayesod Limited.

A further amendment to the law regarding Independence Day, the Independence Day (Amendment No. 4) Law, 5716-1956, empowers the Prime Minister to give directions with regard to the carrying on of work and services which in his opinion should not be stopped on Independence Day, and also with regard to the hours and arrangements for such work and services on that day.

This is not a complete list of laws passed in the year under review. A number of more formal measures and routine acts have been omitted.

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## Skyscrapers Add To Capital's Beauty

By E. DAVIDSON

TWO Jerusalem skyscrapers (they would be dwarfed on Fifth Avenue) are to the glory of God and one to the glory of the Hildesheim, are taking on final shape these days. The former building, raising its proud head on King George Avenue, will house the ecclesiastical authorities, their offices and courts. The latter, the Health Centre, will provide comfortable office space for socialist pen-pushers who defend the rights of the worker against any capitalist who would exploit him.

The trouble is that both buildings are not much more than a mile away from the heart where immigrants with a mass of children have to make do with a room or two and with the most primitive of sanitary arrangements. The contrast is so striking that many a Jerusalem resident, looking at the new buildings, recalls the words of thunder that reverberate to this day from the mouth of Isaiah, who could not bear to hear of the building of a costly temple when the poor were living in misery.

The Hebrews are my throne, Zephaniah says, and the building which you can build for me?

I look upon the poor, I look upon the humble, Upon those who would do my bidding.

And will a good Socialist easily stomach the fact that the Hebrews are not being plunged back into the smooth grey stones, the elaborate architecture, the endless floor space of the Hildesheim? Over the past three decades, the Mandatory Government put up a pitifully small and striking Post Office and an Italian cinema company has allowed a lion of Venice to wag its tail over the people of Jerusalem. At the village of Rehovot the Nations Institutions put up their fortress-like building, out of blue-pennies intended to replace the old. And what would the new Jerusalem look like without these and half a dozen similar buildings? It would look like poor and neglected town, not even remotely recalling the glory that was Zion.

The peoples of Egypt were, I am sure, ill able to afford the Pylon Temple and the Sphinx. I doubt whether the Athenians were housed better than our Hebrew dwellers when they erected the Acropolis. Nor were the dwellers of Rome better off when the magnificence of St. Peter's was first offered to the world. The villages of England had no silver pennies to spare when Westminster Abbey rose proudly on the banks of the Thames. Egypt and Greece, Rome and England are richer for the glorious buildings erected when excessive pusillanimity would have prevented their building. We must have imagination. We must show our courage. The doubts and hesitations about the rightness of spending so much money when we have so little must be swept away if we desire to build our Jerusalem, not merely but nobly.

**Pathetic Pious**  
The Rabbinical Courts are daily witnesses to the pathetic pleas of wives who pray for maintenance against recalcitrant husbands. Should it be IL5 a month more, should it be IL5 a month less? And the husband argues and bemoans as in Mahane Yehuda. He just hasn't got the money. Then the learned judge decides—for the wife, against the wife. Till now, they have been handing down their decisions in court rooms as humble as the litigants': perhaps too humble for so august a court, with its millennial history. In future, on King George Avenue, they will hand down their judgments in elaborate rooms reminiscent of the palaces of the Doges.

Every morning when we open our papers, we read of strikes or threats of strikes, of the regular strikes of the bold industrialist who will not let his many thousand workers if they do not take to reason. We know that in most cases the strike succeeds and up go wages—at least on paper. Then the economists tell us that the Israel worker is hopelessly unproductive. His fellow workers in America and England outdo him ten times. Yet here is the Palace of the Hildesheim of such dimensions as to suggest that the Israel workman is one of the most productive in the world. How else can he allow himself such luxury building?

**Agriculture**  
Two laws deal with agricultural matters. The Plant Protection Law, 5716-1956, which replaces the Plant Protection Ordinance enacted in 1924, empowers the Minister of Agriculture to prohibit, restrict or regulate the movement of plants, their importation, exportation, to regulate their production and sale, and to prescribe standards for chemicals intended for the eradication of disease and to regulate their sale and similar matters.

The Seeds Law, 5716-1956, empowers the Minister of Agriculture to make regulations to ensure the quality of seeds and, among other things, to prescribe protected areas for the growing of seeds, to regulate the growth and sale of choice seeds, to prescribe standards for the quality of seeds and to control their import.

**Miscellaneous**  
The Keren Hayesod Law, 5716-1956, most of the provisions of which follow closely the provisions of the Keren Hayesod Law, 5714-1954, is designed to enable the formation of a body incorporated in Israel and called Keren Hayesod—The United Keren Appeal to continue the work of the Keren Hayesod Limited, a company formed and incorporated in England, and to grant to such body the same relief as those granted to the Keren Hayesod Limited.

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שלום ושלום ושלום



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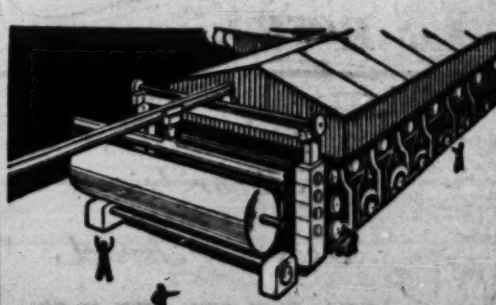
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**Happy & Prosperous New Year**



# HEADLINES OF 5716

## DECEMBER

1. Egypt signs supplementary 1958 m. arms contract with Czechoslovakia.
2. Syrian positions on north-eastern shore of Kinneret raided; 60 Syrians killed; our losses six dead, 26 wounded.
3. Two Jordan marauders killed near Eilat.
4. Britain and France urge Israel to "negotiate" with the Arabs.
5. Forty-one die in Jordan anti-Baghdad pact riots.
6. General E.L.M. Burns suggests Israel-Syria "emilemen's agreement" on Kinneret fishing.
7. Saudi Arabian army put under Egyptian supreme command following signing of mutual security pact between two countries.
8. Britain admits selling 190 "scrap" tanks to Egypt through Belgium.
9. Two travellers killed by Jordan marauders on Beer-sheva-Eilat road.



**Attack** on new Syrian gun positions menacing Israelis fishing on Lake Kinneret resulted in 50 Syrian dead. Thirty taken prisoner (above) were later exchanged.



**Peace-Maker** Dag Hammarskjöld made several trips to Middle East to ease border tensions; succeeded in getting cease-fire pacts; but Arab attacks continued. Shown with Mr. Ben-Gurion.

## JANUARY

1. Four Egyptian spies killed and one captured.
2. U.N. Security Council unanimous in condemning Israel for Kinneret action.
3. Czechs sell arms to Syria.
4. The U.N. Secretary-General Dag Hammarskjöld visits Israel with a peace plan for Nitzana.
5. President Eisenhower and Eden meet in Washington, on Middle East, and are joined three days later by French Foreign Minister Pineau.



**Entertainers** Danny Kaye and Martha Graham were most popular box office attractions in a season that brought world-renowned celebrities to Israel stage.



## FEBRUARY

1. Civil servants and doctors strike for higher wages; Progressive Party quits the coalition.
2. Knesset hears of Israel rejection of Hammarskjöld's cease-fire and acceptance of other proposals for Nitzana.
3. Hammarskjöld's burial vault found in Rehavia.
4. Russia warns West not to send troops to Middle East outside the authority of the U.N.
5. France cancels arms contract with Egypt while the U.S. loads 18 tanks to Saudi Arabia.
6. U.S. does double about-face on arms for the Middle East when tank shipments to Saudi Arabia are halted, later authorized.
7. Civil servants' and doctors' strike ends in compromise — two-thirds of raise now, one-third during 1957; Progressives return to Cabinet.



**Murderers** from Egypt, called Fedayeen, were ordered into Israel to kill and sabotage. Many like one at right were captured.

## MARCH

1. General John Glubb dismissed as Commander of Arab Legion and flies to England.
2. Syria's kill four policemen on Kinneret, shoot down plane over Kibbutz Gonen.
3. Israel protests to Security Council against Egyptian troop concentrations and at total of 180 incidents on Gaza border in three months.
4. Jordanians kill farmer and policeman.
5. British Foreign Secretary Selwyn Lloyd spends 21 hours in Israel, sees Ben-Gurion and Sharett.
6. Knesset approves 11,769 m. budget, then recesses.
7. Prisoner exchange with Syria comes off, five Israelis, four of them after one and one half years in Syrian prison, return.

## APRIL

1. Eisenhower says U.S. will not oppose sale of arms to Israel by U.S. allies but will sell none itself.
2. Egyptians kill four soldiers, wound two in night attacks.
3. One hundred forty Egyptian, six Israeli casualties (dead and wounded) in Gaza Strip artillery duel.
4. Fedayeen kill two, wound number in attacks in South.
5. Two more wounded by murder gang outrages.
6. Israel forces kill nine and capture four Fedayeen, while one Israeli civilian murdered.
7. Two more Fedayeen killed. The Egyptian gangs admit to having been sent by Major Hafez, Egyptian Intelligence Officer in Gaza. Six Israeli civilians are wounded.
8. France announces 12 Mystere jet fighters on way to Israel.
9. Hammarskjöld stops in Lydda to see Burns.
10. Fedayeen murder four boys and instructor at Shafrir, wound others at school and in attacks on traffic on Ramle-Tel Aviv highway.
11. 24 hours after Cairo Radio announcement that the gangs have been recalled to their bases.
12. Israel plane shoots down Egyptian jet fighter.
- 13-14. Miss Israel civilians wounded in Jordan. Egyptian attacks extending from Meron in Galilee to the Negev.
15. Jets fly past at ninth Independence Day parade in Haifa.
16. Hammarskjöld arranges unconditional cease-fire between Israel, Egypt.
17. Jordan National Guard attacks Israel patrol, killing one and towing Army vehicle into Jordan territory.
18. Russia says she is ready to assist in making peace in Middle East.
19. Halfa Industrial Exhibition opens.
20. Knesset called to discuss Defence Tax.
21. Syrians resume attacks on Kinneret fishermen.
22. Four Tahal engineers murdered in Negov.
23. Zionist Congress opens in Jerusalem.
24. Russia says she is ready to join arms embargo to Middle East.
25. Turkish navy seizes three Israeli fishing trawlers.
26. Egypt breaks cease-fire: killing soldier and Nahal Oz settler.



**Press** story of year was clandestine visit by Egyptian reporter Ibrahim Issat who spoke with Government leaders including Labour Minister Golda Meir (Myerson, later Foreign Minister).

## MAY

1. K.L.M. plane working for Egypt forced down over Wadi Rimon.
2. Four cease-fire agreements reached between Israel and Arab neighbours.
3. Israel asks long-term \$75m. loan from Export-Import Bank to develop subterranean water resources.
4. Zionist Congress chooses Nahum Goldmann as President of the World Zionist Organization.
5. Mordechai Oren freed by Czechs after four-and-one-half years in prison. Mapam leader denies guilt.
6. France announces sale of 12 more Mysteres to Israel.
7. First harvest on newly reclaimed swampland of Hula.
8. Egypt announces signing of arms agreement with Poland.
9. Fourth International Congress of Mediterranean Citrus Growers opens in Tel Aviv.
10. Twelve-day visit of Egyptian journalist Ibrahim Issat announced.
11. Knesset passes modified defence tax bill.
12. Ali Abu Nawar named Arab Legion Commander in Chief.
13. The Greek ship Panagolia held by Egypt while trying to pass Suez Canal to Eilat.
14. Israel announces she is producing anti-polio vaccine.



**Voluntary Defence** effort was led by Defence Minister Ben-Gurion who was among thousands to build fortifications in Negov. Nation also spontaneously donated to Arms Fund.

## JUNE

1. Yeshiva student killed by Jordan sniper in Jerusalem.
2. Security Council adopts British resolution that Hammarskjöld should continue his good offices to help keep the peace in the Middle East; phrase calling for peaceful settlement of problem deleted at insistence of Arab delegates.
3. Government approves \$480 m. foreign currency budget.
4. Morocco announces ban on mass Jewish emigration to Israel.
5. Sharett resigns as Foreign Minister, replaced by Mrs. Golda Myerson (Meir); Mordechai Namir becomes Minister of Labour.
6. Owners lock out workers in five textile mills as labor dispute between mill owners and Histadrut comes to head.
7. The Yaffo and Eilat, Israel's new destroyers purchased from Britain, enter Haifa.
8. Two frontier police killed in Jordan attack near Kfar Saba.



**New President** of World Zionist Organization, elected by Zionist Congress, Dr. Nahum Goldmann.

**24th Zionist Congress** met in emergency session in Jerusalem under war clouds, Congress' 500 delegates voted solidarity resolutions with Israel in her crisis and sweeping changes in Zionist Organization structure.



**Discovery of ON** gladdened the heart of the nation at year's beginning. By end of 1958 Holoim oil field would provide five per cent of petrol needs.

## SEPTEMBER

1. The first day of the New Year, 5716.
2. The Lapidot Company strikes oil at Heletz.
3. Egyptians destroy border markers in the Nitzana area.
4. Bus attacked by Lebanese marauders near Meron. In Galilee: two dead, 10 wounded.
5. Egypt announces its arms deal with Czechoslovakia.
6. U.S. Assistant Secretary of State George Allen flies to Cairo in connection with the arms deal.



**In Geneva** Premier and Foreign Minister Sharett, during October, discussed with French Foreign Minister Pinay, and other Big Four leaders Russian arms supplies to Egypt.

## OCTOBER

1. Egypt and Israel agree to withdraw troops from the Nitzana Demilitarized Zone.
2. Israel Ambassador to the U.N. Aliba Eban appeals to the Assembly to halt arms shipments to "belligerent" Arabs.
3. Ex-Governor Dewey of New York arrives for 8-day visit.
4. Israel warns Egypt to stop Fedayeen's guerrilla war.
5. Russia says that she is ready to assist Egypt in her economic development.
6. Egypt violated agreement to withdraw from Nitzana.
7. Prime Minister-designate David Ben-Gurion suffers from an attack of vertigo. Second oil strike at Heletz gives better oil.
8. Eric Johnston confers with Premier Sharett on Jordan water plan.
9. Syrians kidnap Israeli soldier in North and fire on U.N. personnel.
10. The Voluntary Defence Fund gets into its stride in response to Prime Minister Sharett's appeal for arms to the Knesset.
11. The first Czech arms arrive in Alexandria.
12. Israel forces take five Syrian prisoners in reprisal raid.
13. Sharett goes to Geneva during Big-4 conference.
14. Knesset unanimous, with exception of Communists, in calling for a complete mobilization of resources to meet security crisis caused by Czech-Egypt arms deal.
15. Egyptians kill one policeman, wound two and abduct two in occupying Be'erotayim, in the Nitzana Demilitarized Zone.
16. Israeli Army strikes at Kuntilla, in the Gaza Strip, kills 10, and takes 29 prisoners at the cost of two dead, two wounded.
17. U.S. says she will consider Israel's request for arms sympathetically.



**Hammarskjöld Tomb**, uncovered in Jerusalem residential quarter, was an archaeological surprise, with its pictures of Roman galleys. Material Karla protested against desecration, delayed work.

## NOVEMBER

1. Part of the wall of ancient Jaffa uncovered.
2. Three Fedayeen killed in South.
3. Sharett returns from Geneva with warning that Israel must be prepared.
4. Israel forces eject Egyptians from Nitzana, killing 50 and capturing 49, with the loss of five killed and 19 wounded.
5. New Ben-Gurion Cabinet sworn in.
6. British Prime Minister Sir Anthony Eden speaks at Guildhall offering Israel territory as compromise bait to Arabs.
7. Sharett leaves for U.S. to address Bonds and U.J.A. rallies.
8. Israel submits list of weapons needs to U.S.
9. Settler of Kibbutz Lahav killed by Legionnaires.
10. Eden says tripartite agreement does not guarantee a balance of arms.
11. Man killed by Arab Legion in Jerusalem no-mans-land.
12. France announces sale of Ouragan jet fighters to Israel.
13. Sharett asks Canada for arms for Israel.



**Murderers** from Egypt, called Fedayeen, were ordered into Israel to kill and sabotage. Many like one at right were captured.



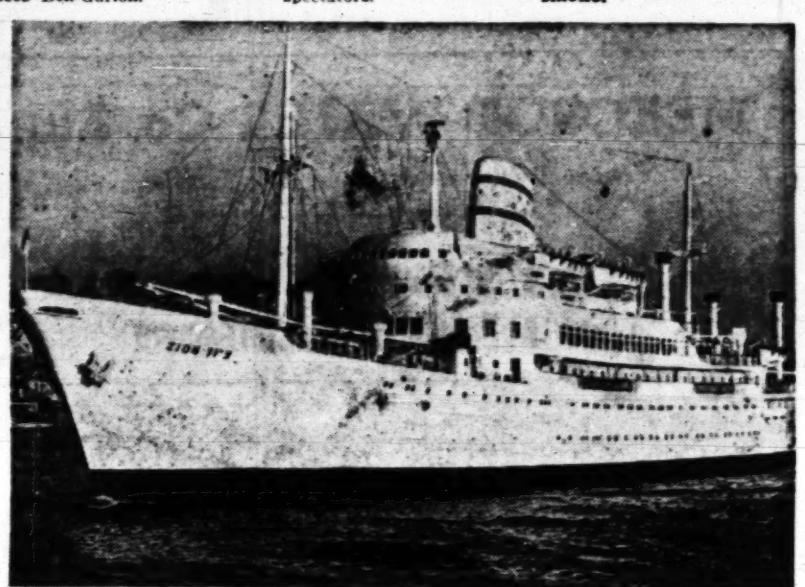
**Violence** along borders was Israel's main problem during year. Military and civilian traffic was hit hard and often by Fedayeen and other marauders from Egypt and Jordan. Above is truck attacked during April onslaught.

## JULY

1. "Impossible" centripetal pump built at Technion.
2. France and Canada declare they will not sell Israel arms so long as U.S. withholds them.
3. Textile strike ends.
4. Two civilians killed in ambush near Hatzeva.
5. Jerusalem holds civilian defence drill.
6. Israel selected beaten by Russian footballers 5-0 in Moscow.
7. Mustafa Hafez, Fedayeen organizer in Gaza, killed by postal bomb.
8. Nehru, Indian Prime Minister, President Tito of Yugoslavia and Nasser meet in Brioni.
9. Marauders murder Israeli in presence of girl companion near Lydda.
10. Jordan boycotts M.A.C. after census for Hatzeva ambush.
11. Hammarskjöld in Israel, sees Ben-Gurion.
12. West announces decision not to participate in financing of Egyptian Aswan dam construction.
13. Jordanians throw grenade into Ma'ale Hahamisha children's house, fire at bus.
14. Two Canadian U.N. observers wounded by old mine on Mount Scopus.
15. Jordanians wound U.N. observer near Kabati while investigating daily Jordanian shootings on Mevasseret Yerushalayim.
16. Knesset recesses.
17. Nasser announces nationalization of Suez Canal.
18. U.N. radio officer killed by Egyptian mine on Gaza border.
19. Lord Hore-Belisha proposes Israel Canal from Red Sea to Mediterranean.
20. Israel eleven holds Russian team to 2-1 defeat in Ramat Gan before 68,000 spectators.



**Civil Defence** exercises were held in main cities. In Jerusalem drill, volunteer above was fatally overcome by smoke.



**Maritime Fleet**, both merchant and naval, took strides forward with acquisition of two new luxury liners, Zion (above) and Israel, and two British destroyers for the Navy.

## AUGUST

1. West calls London conference on Suez.
2. Hebrew-inscribed sherd discovered at Hatzor.
3. Bus cooperatives hold two-hour warning strike for higher fares.
4. Arab League backs Egyptian nationalization of Suez.
5. Crisis in Jerusalem Municipal Coalition after approval of plans for archaeological school to house reformed synagogue.
6. Nasser sends special representative, Ali Sabri, to opening of London talks.
7. Four killed, 14 wounded in Jordan ambush of Eilat-bound bus and army jeep escorts and Egyptian mining of truck near Sde Boker.
8. Nine Egyptians killed, according to U.N. report, in two clashes with "Israel forces" in Gaza Strip.
9. Democrats announce platform supporting arms for Israel.
10. London conference on Suez concluded.
11. Jerusalem Coalition reformed without Orthodox.
12. Nationwide bus strike ends after 9 days.
13. Two Israeli soldiers killed by Egyptian mine near Nitzana.
14. French troops arrive in Cyprus.
15. U.N. says 15 Egyptian soldiers killed in 3 incidents in Gaza Strip and Nitzana area.



**Bus Strike** in most of Israel suffered patiently by passengers who rode in trucks, taxis and trains efficiently organized by Government. After nine days, agreement was reached on higher fares.

## SEPTEMBER

1. Violent Sabbath rioting in Jerusalem; one death.
2. 370,000 children resume school.
3. Tension and war threat mount as Suez talks open.
4. Eve of Rosh Hashana 5717.



**24th Zionist Congress** met in emergency session in Jerusalem under war clouds, Congress' 500 delegates voted solidarity resolutions with Israel in her crisis and sweeping changes in Zionist Organization structure.



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the Jewish People  
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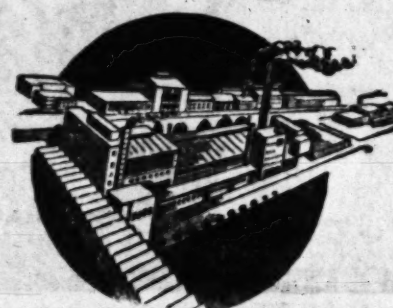
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Givat Brenner  
Gvar'am  
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New Ya'ar  
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Dear Na. Harel Yehuda  
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383 inhabitants  
1,700 inhabitants  
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400 inhabitants  
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300 inhabitants  
Dear Tel Mond  
400 inhabitants  
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גבעת ברנר  
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הדסים  
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Kfar Aviel  
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Kfar Giladi  
Kiryat Shmoneh  
Meshek Hukok  
Mosad Talpiot  
Nahal Oz  
Nahariya  
Nir Am  
Petah Tikva  
Ramat Pinkas  
Yemin Orde  
(Wingate)  
Zo'rah

40,000 inhabitants  
12,000 inhabitants  
P.O.B. 14, Be'er Sheva  
Dear Na. Hagall Ha'elyon  
900 inhabitants  
Dear Na. Hagall Ha'elyon  
Hagalil Ha'elyon  
9,000 inhabitants  
P.O.B. 94, Tiberias  
180 inhabitants  
P.O.B. 325, Jerusalem  
144 inhabitants  
Dear Na. Negov  
120 inhabitants  
12,000 inhabitants  
Dear Na. Hanegov  
300 inhabitants  
P.O.B. 1, Petah Tikva  
20,000 inhabitants  
P.O.B. 2004, Tel Aviv  
100 inhabitants  
Dear Na. Hof Hacarmel  
120 children  
Dear Na. Harel Yehuda  
220 inhabitants

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ART

## A Year of Surprises



Exhibition of Art Ceramics by Nehemia Azar at the Mikra Studio

THE past year has been a break one with enough events to keep the gallery-goer busy. There has been a stream of exhibitions, both group and one-man, in the main towns and the artist's centres of Safed and Ein Hod, while there has been a number of shows in such places as Tiberias, Acre and at the Ein Harod Museum. It would be difficult for the local artist to say that he is badly served, at least insofar as the opportunity of presenting his work to the public is concerned. On the other hand, the greatest artistic event of the year has been the exhibition by a foreign artist, the Brazilian Candido Portinari.

The year has brought certain surprises although the debate, if any, still revolves round the opposing claims of abstractionism and realism. These terms should perhaps be modified, as we seldom find a pure geometric abstractionism practiced, but rather a sort of non-figurative painting with references to nature, and the realism does not consist of any attempt towards a photographic verisimilitude but is rather expressed in the tendency to select subjects from the life of the country and to depict these in a fairly representational manner.

Interestingly enough, the "surprise" came from two of the older and best established painters and lay in the emergence as abstractionists of Joseph Zaritzky and Moshe Mokady.

**New Horizons**  
In the case of the former, it cannot be said to be altogether unexpected, since his "Yechiam Kibbutz" series of 1951 could have been classed as abstract. But now, on the evidence of the half-dozen paintings shown in the new "New Horizons" exhibition in the spring, he has abandoned even an indication of form and seems to rely on the contrast of the density of paint even more than on the relationships of colour for the pictorial effect.

In the new Mokady works (now on view at the Ein Hod Gallery), the main emphasis is on the play of colour and on spatial recession, but there is an oblique reference to landscape and buildings. Gone is the Daumier-like quality of his paintings. His colour has become lighter and more vibrant, modulated with subtlety, and his penlight touches of paint have great beauty. These abstracts have much decorative charm and even atmosphere, but one wonders how far Mokady can go in this direction without falling into mere "accomplishment."

Both Zaritzky and Mokady have much influence on many of the other artists of the country, and this turn to abstractionism may have some interesting or perhaps some deplorable repercussions.

Looking back, the two most important local exhibitions were, one must suppose, the General Exhibition of Art in Israel, with 299 entrants and that of the so-called "modern" New Horizons group.

The first, naturally, was a very mixed bag, and while it did not bring to light any outstanding new talents (the young artists Esther Peretz and Yossel Bergner who were awarded prizes were already known to the discerning), it was a lively show and the all-over level of execution was fairly high and showed that there is a general gain in assurance of handling.

Considering the well-known artists who make up "New Horizons" their show - this year was something of a disappointment, although such artists as Janco, Cahana and Arziel did not fall below the customary standard, and the Strichmann paintings were notable for their poetic fancy and lovely colour, while the powerful welded metal sculpture of Reviel Shemi called for attention. This medium is seldom used here (although now very popular abroad) and Shemi's success may lead others to experiment with it.

For the discovery of new talent, one had to go to the

## THEATRE FINDING ITS PLACE

By IDA R. DAVIDOWITZ

It is a big step forward in the artistic and social development of a country when the theatre begins to find its rightful place in the community. The use of the stage, not only as a medium of entertainment but as a platform to project the life and ideas of the times, is probably as old as time itself. As soon as man began to organize into communities, he seems to have felt the urge to express himself in song, in dance rhythms and in pageantry. As his ideas and his life became more complex, his theatrical expression became more highly developed, until it reached such heights as that of the Greek drama, which is as fresh and significant today as it was when first produced.

During this past year, various bodies not directly connected with the theatre world began to show an awakening interest in it. The Tel Aviv Municipality announced an annual series of theatrical prizes called the Ramchal awards (named after Moses Haim Luzzatto, an eighteenth century Hebrew poet, cabalist and dramatist). The first awards were notable mainly for their caution and good manners. On the whole, the right people were given the prizes, but mainly for the wrong reasons. Moshe and Finkel, for example, were given awards for their respective interpretations of King Lear, when they have to their credit such magnificent performances as Peter Kornblum in "Cry The Beloved Country" or Isaac in the recently revived "Monsieur." Hansa Meron was recognized for her good acting in "Pygmalion," when she was a perfect gem of a Rosalind in "As You Like It."

Both David Vardi of Habimah and Meir Margalit were rewarded for their theatrical longevity (40 and 30 years) when Margalit has so many exceptionally good roles to his credit that it would take a long time to recount them all. No one will quarrel with recognition of Orna Porath's "Saint Joan," as a beautiful and sensitive piece of acting, nor with the committee's regret that it could not give Rivka her highest award for her "Medea" since she had already received government prize for her interpretation of the great Greek tragic heroine.

It is to be deeply regretted that the committee did not take advantage of its terms of reference and give prizes for the best original plays. They claimed that there were no plays worthy of special recognition. The success at home and abroad of "He Walked Through the Fields" is a direct rebuttal of this contention. Moshe Shamir's play has weathered the test of time and remains a fresh and honest picture of kibbutz life, full of humanism, understanding and dramatic interest. There was also Leah Goldberg's "The Lady of the Manor," poetic in its conception, original in its ideas and forceful in its development.

**Prizes and Awards**

Before leaving the important innovation of prize giving, it might not amiss to suggest that awards be given to outstanding minor parts, such as Shoshanna Duer's fine performance as the nurse in "Medea," Yosef Millo's delightful Jacques in "As You Like It" or Avraham Ben-Yosef's excellent tailor in "The Overcoat."

As for the long and rich theatrical season just past, it

was notable for its outstanding successes and phenomenal flops. There were few in-between plays that had just a moderate run, and there was one play which had an exceptionally good run and was somewhat less than mediocre, namely the "Italian Straw Hat."

To follow the usual order of precedence we start with Habimah. "Medea" was more of a personal triumph for Rivka than a success for this Greek tragedy as such. The settings and staging of Peter Frye were excellent, but the company as a whole did not measure up either to the play or to the outstanding work of its leading lady. Arthur Miller's "A View From the Bridge" was well presented by a young director, Hy Kalus. In this play, Misha Asherov emerges as an actor of very high calibre. It might be said in passing that there were many people in the very critical and discriminating Israeli audiences who violently disagree with me in my evaluation of this play.

Side by side with these two successes were the two most disappointing theatrical events of the season. Habimah's search for a good original Hebrew play led it to produce "Ma'ayana," a play which had little to recommend it except that it was set in a kibbutz and presented something of the controversial nature of collective living.

The elaborate and expensive production of "Faust," under the direction of Julius Gellner, was equally unacceptable. Since Habimah has been in the habit of importing Mr. Gellner to direct it in one



PORTRAIT OF A GIRL By Esther Peretz

or two plays each season, it might do well for it to pause and take stock. In the beginning, Mr. Gellner seemed to have a great deal to contribute to Habimah, but by now it seems that he has either lost his hold upon the company, or simply has given them all he had to give. On the whole, it is true that with Habimah's fine full of humanism, understanding and dramatic experience, it still needs a strong hand to give it fresh ideas and keep the various very decided personalities in line. For a number of years the company has done its best work with outside directors, and it should certainly bend all of its energies to finding the right people to help it select and produce the plays best suited to

Habimah's particular talents. The gauge of the success of an Ohel season can usually be measured by the number of times it hauls out "The Good Soldier Schweik" on one pretext or another. It can be the anniversary of its first production, its Bar Mitzva, or Margalit's birthday, either personal or theatrical, or any other excuse to give Margalit a chance to display his exceptional comic talent, in this play which he has made into a classic. But the vein of gold in this mine will not last for ever, and even the pot of gold in such plays as Eldorado cannot be relied upon indefinitely to keep the Ohel out of the red.

"Dona Gracia" was an attractively staged and interesting play based on the life of the Jewish heroine at the time of the Inquisition, which gave Leah Degani a chance to star. "Johnny Be-good" with Moshe David, giving good performance as Belinda, was another of the Ohel's better plays of the season.

**Capacity Audiences**  
The Chamber Theatre has by now established the fact that it can run two theatres simultaneously and keep them playing to capacity audiences. Its past season has been a notable one, and its successful trip to Paris for the Theatre Festival, a tour of triumph to round out a good year.

The artistic highlight of the season was that of K. K. "The Castle." Superbly directed and staged by Leopold Lindberg, it will for a long time remain a challenge to the theatre as a standard towards which it might strive in future productions.

Of prime importance was this theatre's production of Moshe Shamir's "War of the Sons of Light." Dramatically, Moshe Shamir did not at all achieve with his earlier "He Walked Through the Fields," but the play is certainly a worthwhile effort, and it was beautifully staged under the direction of Genahar Plotkin. "The Good Women of Setzuan" by Brecht, directed by Yosef Millo, seems to have been as well received at the Paris Festival as it was in Tel Aviv. Nevertheless, I should have liked to see the Chamber rework "The Lady of the Manor" and take her travelling, rather than something which was not essentially of Hebrew origin, but that is water under the bridge and I might be wrong. Among the Chamber Theatre's other successes was a delightful production of Thornton Wilder's "The Matchmaker."

The lists of the theatres would not be complete without mention of The Zirah, under the energetic and daring direction of Michael Almaz. With very little to work on and a totally inadequate theatre, this company has given us some extremely interesting plays. The Zirah theatre ventures, and because it ventures, it gives us such exciting plays as "Waiting for Godot" and "The Playboy of the Western World."

One cannot ignore the popularity and ardour of the two fine Yiddish comedians Daigan and Schumacher in evaluating the theatre of Israel. In the past few seasons, their material has become more and more local and much Hebrew has been mixed with their Yiddish. They seem to have come to fill the very decided gap left by the departure of the Matate. A theatre of satire and wit which pokes fun at the follies of the people is a good thing, and evidently much appreciated by the large audiences who are always at hand to laugh at the comedians and at themselves.

There seems to be an insatiable audience for outside talent, which is coming in ever greater numbers to entertain and excite the Israel. Martha Graham and her troupe of modern dancers was a major event not only in the theatre world, but in the country. Her success was rivalled by the classical London Festival Ballet. All of which goes to prove that the theatre is important in Israel. The audiences are critical and receptive. They cannot be taken in by the shoddy or second-rate, but are willing and anxious to support and approve of the good, the true and beautiful.

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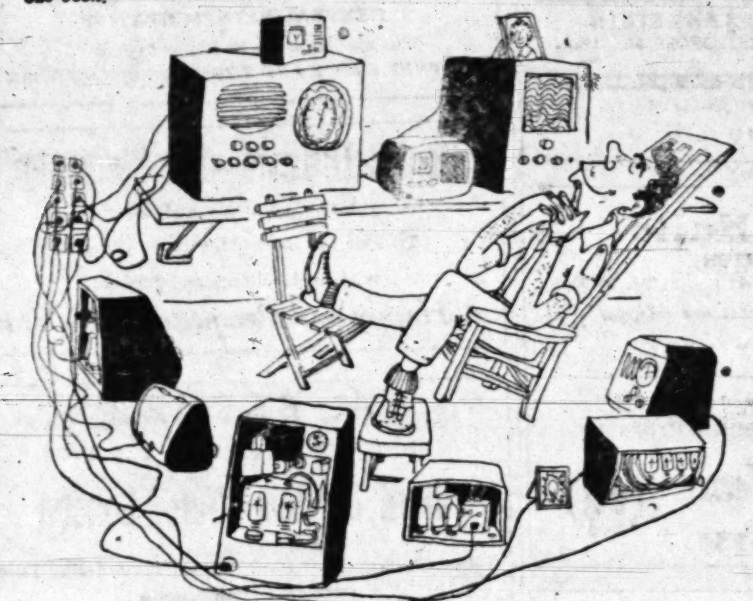


# Israel Youth Train for Ground Crews

Below is a corner of the Air Force Technical School — a place where 15- and 17-year olds learn, in the space of one year, all they will need to know, in the Army and in civilian life later on, about the various phases of aircraft maintenance. Living under military discipline but outside the Army's jurisdiction, these youngsters find it hard but satisfying going. There are weekly tests, monthly examinations, and hours of homework after classes.



This dormitory, housing 80 boys, is equipped with double bunks, which have the incidental advantage of enabling two pupils to study at the same time out of one book.



Every one of the "departments" into which the school is divided—aircraft mechanics, gauges, electricity, armament and electronics—carries with it certain privileges, and the students of the communications course can enjoy the rare treat of listening to a football match through ten radios. Each student is personally responsible for the equipment, and in addition to the yearly fee of IL300 which covers room, board, uniform and full tuition, parents are required to post a bond of IL1,000, just in case there should be any damage. No bond has ever yet been forfeited in the history of the school.

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## In-Flight Refuelling of Jets

By HARRY LEVER

WASHINGTON. — A far-reaching new development in in-flight refuelling could even take place with one supersonic jet fighter feeding fuel to another at high speed.

An authority said he believed this innovation in refuelling could even take place at supersonic speed, by using special equipment.

The entire project, known as the "Buddy Mission," has been of a highly classified nature. But it is known that the jets used in the experiments will be North American Aviation's F-100 super Sabers, capable of breaking the sound barrier in level flight.

An F-100C, on August 20, 1958, set the first supersonic world's speed record of 1,320 kilometres per hour over the Mojave Desert in California. Only recently the air force disclosed that three F-100's were refuelled simultaneously by a KC-50 aerial tanker.

The forthcoming "Buddy Mission" experiment will represent the first time to place in public knowledge, in which a jet fighter will refuel another of its class, a process expected to possess several very important advantages, including these:

1. The F-100, a deadly air superiority fighter with a ceiling in excess of 15,000 metres, will be able to extend greatly its current range of more than 1,500 kilometres through refuelling by a "Buddy" super Sabre.
2. Because it would not be weighed down by a full fuel load at a strategic time — the refuelling fighter presumably would be stationed near a battle area — the first airplane will be able to carry a much heavier bomb load and thus become a more potent weapon.
3. Refuelling by an airplane of its identical speed potential will enable an F-100 to intercept enemy planes far over the ocean.
4. There would no longer be the necessity of slowing down a supersonic aircraft to a comparatively slow speed as a lumbering piston-engined tanker can keep up with it.

The fighter-tanker would not only have the important advantage of greater speed over heavier and more cumbersome standard piston-engined tankers like the KC-80 or KC-97, but would also be capable of quick convertibility. For the F-100, in addition to its forthcoming pioneering refuelling duty, could quickly be re-adapted to a fighter-bomber configuration by removal of "refuelling pods."

The Air Force pointed out that the heavy tanker and the super Sabre tanker would both have their specialized missions.

However, the conventional tanker is being eliminated when being Air-

craft Company's 100-ton gross weight KC-135 jet tankers are delivered to the air force. They will be capable of cruising at 880 kilometres an hour. However, it is anticipated, at this time, that the KC-135's, like the KC-97's and KC-80's, will be used mainly to refuel the 105-ton Boeing B-47E stratojet medium bomber and the 175-ton B-52C stratojet heavy bomber.

In sharp contrast, the maximum gross weight of an F-100A is a mere 15 tons. The "Buddy Mission" project will use the "probe and drogue" method of refuelling. The "Buddy," or refuelling F-100, will trail a hose and drogue (shaped like a big funnel facing outwards) from an external pod under the wing, and the receiving fighter then would make contact and absorb the fuel. The equipment will be housed in a streamlined container similar in contour to other fuel tanks.

When the refuelling is finished, the entire equipment on the refuelling plane will be automatically stored within the streamlined pod so that aircraft performance is not affected.

It actually is foreseen that these light-weight "Buddy Mission" tankers could be used by air force interceptors going into battle over the ocean and far off shore. Here, the small tanker could, in effect, "scramble" with the interceptors and refuel them at an altitude enroute to the intercept point.

Such a refuelling would replace the heavy fuel load expended in getting the fighter-interceptors off the ground.

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The school's instructors are really first grade, always keeping abreast of technical progress (they are occasionally shipped overseas for this purpose). No wonder the pupils are all in various stages of admiration for these models of technical proficiency, one of whom is shown above demonstrating to them how to drill through a fuselage. "A real mechanical Yehudi Menuhin," audibly gasped one of the boys standing by, at a respectful distance at the sight of such consummate holes.

## The Flying Stove-Pipe

ANOTHER American missile project has emerged from several years' secrecy with the announcement that a needle-nosed supersonic device called the XT is playing a "major role" in the United States Air Force's ramjet development programme.

Designed and built by the Missile Systems Division of Lockheed Aircraft Corporation, the XT was described for the first time last month by Brigadier General Marvin Demler, deputy commander for research and development of the USAF Research and Development Command, in an address to the Air Force Association convention in New Orleans, USA.

"We have used the XT as a high-speed test bed to obtain test and design information in actual flight," General Demler said. "Through this programme we are developing successful ramjets for operational use as well as other important missile components."

Ramjets, considered the ultimate in jet engines for guided missiles, are comparatively simple devices that give tremendous power at high speeds. Unlike conventional jet engines the "flying stove-pipes" — as they are called — have no compressors or other

moving parts and depend upon their high speed to compress their air intake. Generally speaking the faster they go, the better they function since they are free of limiting factors such as heat and compressor speeds that restrict conventional jets.

The XT is launched from a B-29 bomber. A rocket booster powers it to the speed at which the ramjet operates efficiently. The missile eventually parachutes to earth and is recovered for use again. Electronic equipment decodes the flight data obtained. A. S.

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